# The Congregational Quarterly

## EDITORIAL

THE deterioration in the international situation dominates all our thinking. The war in Korea is more than an incident. We in this country have too much experience of military enterprises into which we have entered inadequately prepared to be anything but sympathetic to the United States in the misadventures which have befallen them. A non-military people with world-wide interests and commitments often begins badly. Given time, of course, the issue is beyond doubt. Whether the time required can be bought will be clearer when these notes are read than when they are written. To lose Korea would not be important strategically, but the consequences of an American, now a United Nations, defeat would be felt throughout Asia and, indeed, the whole world.

Militarily the Russians, without whose support the North Koreans would not dare to challenge U.N.O., have many of the advantages with which the Germans began their two wars. They have an army in being of more than two million men and the largest air force in the world: they are operating on interior lines: they can choose the time and place of aggressive action. The thrust in Korea will be followed by a Chinese Communist move against Tibet, which will present India with potential problems for which she is ill-prepared. Iran is another point of danger, perhaps the most serious outside Europe. While this country is still engaged in Malaya, and France in Indo-China, and U.S.A. in the Far East, Russian moves almost anywhere on the perimeter of their vast empire cannot be countered until the mischief is well begun.

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THE United Nations Organization is at a crisis. Russia's return to the Security Council seems to mean no more than an effort to reduce it to impotence. The unhappy truth is that a world-wide organization is still beyond the wisdom and good will of the nations. There is no universal goodwill, no agreement about the good. It becomes a question whether it is better to be divided within a comprehensive organization like U.N.O., or whether to bring

together those nations that are willing to bring into discussion their interests and policies in the hope and expectation of avoiding war, excluding those whose philosophy of the State has almost abolished the difference between peace and war. If it be objected that this means a reversion to the balance of power, that is what now exists within the United Nations Organization. Whether indeed the Russians have begun the overture to another world war, hoping to pull down the capitalist world, which is not dying as their theorists expected but, on the contrary, is displaying remarkable resilience in recovery, and to spread Marxism-Leninism-Stalinism amid the ruins or whether they are probing at the weak places in order to get what they can, short of a major conflict, is known to the men in the Kremlin. The rest of the world must be prepared for either, and the cost of preparation in itself is a defeat.

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WHAT is astonishing is that there are people to be found in this country who apparently accept Communist propaganda at its face value and profess to believe that America began the war in Korea, that Tibet needs to be liberated—from whom?—that Iran is a threat to Russian security and so on. Such people are to be found among the technical intelligentsia as well as among the rag tag of the Labour Party. And there are those, like the Rev. Donald Soper, who hate war so much that they are willing to surrender the control of the world to any vicious tyranny that arises to seek it by force—yesterday it was the Nazis, today it is the Communists. Is it necessary to say that apart from a few eccentric adventurers we all hate war and pray God every hour of our lives that the world may be delivered from its horrors? But war is not the only evil that threatens the good life, and may not even be the worst, though it must seem so to all of us who escaped Belsen and the savageries of forced labour camps. Peace and security are not natural rights, nor have they been since Adam was expelled from Eden. Peace and security are among the supreme achievements of civilized man. They have been won slowly and at great cost. They must be preserved, so far as lies in us, not only for ourselves but for those who depend upon us. Communism as a theory of economics and politics we will discuss. We have been discussing it for years. Toleration and the free interchange of opinion are still marks of the Western way of life. But the Russian revolutionaries are not content to forbid discussion and the free access to facts among their own people. They export a propaganda that is backed by the whole apparatus of violence. Even their "liberated" satellites must conform to the party line or live under the threat of invasion, as Tito knows to his cost. "Agree with me or I will slay you" is the

approach to discussion offered by the Communists at home and abroad.

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DR. SOPER is heard at the Methodist Conference and reported in the newspapers, but in a Communist Britain, dragged at the wheel of a victorious Russia into a war against America, Dr. Soper and his friends would be silenced or liquidated and the young people who followed them would disappear into oblivion with no one to mark or heed. To use liberty to let it go by default; to stand by even without holding the clothes of the murderers; to proclaim your readiness to surrender the future to the bullies of the world is to become an accessory before the fact.

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THE new fact that cannot be ignored, especially by those of us who go back to the New Testament for our authority, is that the form of democracy we know is the outcome of the Christian doctrine of man. We are indeed as yet in the midst of the years and there remains much to be done. We know only in part and we do less than we know. We now know for example that political liberty must precede economic liberty, but is incomplete without it. We know, too, that all our liberties are not only useless but dangerous without a due sense of responsibility. We cannot evade the responsibilities of a free democracy, the first of which is to maintain it in a world where there are other doctrines of God and man held by ruthless claimants for power over their fellows armed with the vast powers of modern technologies. If we have no care for the things of this world, no concern for justice, for example, we may withdraw to become "good as gold and fit for heaven, but of no earthly use". The economic problems of the modern world can be solved, but only when the political problem is solved. That will not be done by a formula, but by a slow process of education and agreement upon the basic principles. This is the vitally important work of the spiritual leaders of mankind. It will not be advanced by public announcements that the incomplete but hard won achievement of our own and past generations will be surrendered to any merciless scoundrel who wishes to destroy them.

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A STATEMENT entitled *The Spiritual Inheritance of Europe* has been issued by the Religious Bodies Consultative Committee of the British Council of Churches. It sets out the bases of the European

tradition, summarised as respect for human personality, respect for justice, reverence for truth and acceptance of duties corresponding with rights. The ethical elements in European culture, it declares, have been embodied in religious institutions and political systems which are rooted in the belief that man is the creation of a Supreme Power. But "today it cannot be denied that there exists a passionate effort to destroy the institutions built upon these beliefs and to set in their place a new world order, wholly materialistic in conception, denying the spiritual nature of man, despising absolute morality and relying on violence alone for its complete justification".

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But the Christian Church and the culture which is based upon the Christian faith must not be merely driven back upon the defensive. We Protestants and Free Churchmen know that we cannot return to the closed systems of thought of the mediæval centuries. Modern science cannot be ignored. Its techniques are not evil. All natural power is neutral. If we stand at present in fear of the evil uses to which they may be put we must not forget the blessings they have brought and promise. Man's responsibility is to have dominion and subdue the earth. We cannot call a halt because we have lost our nerve. The morally neutral powers of nature are the great challenge to the spiritual powers of man. Our age has come to a critical phase of the age-old struggle. The battle is not yet lost, nor need it be. But there are enemies within as well as without. It is not only Communists who are guilty of the irresponsible use of power. A sensitive social conscience is concerned with justice everywhere. Schweitzer went to Africa because he believed that the Lazarus of the modern world is the backward peoples who lick their sores and live on crumbs. We have not only to preserve European culture; we have to share it. There are problems of policy here about which the majority of us are still too little concerned. When Gandhi was taken to see the slums of Lancashire on his last visit to this country, he declared that even these people were rich compared with the poverty of the East. It is not enough that the national wealth of this country and America should be redistributed more fairly. We are all of us part of a world economy. We have world-wide responsibilities. There may be reasons why the moral passion which distinguished nineteenth century Nonconformity and was the driving force of the early Labour movement is today less marked and even somewhat corrupted. But under the challenge of the present situation we must show, not only that we believe in ourselves, but in ourselves as disciples and friends of the Christ who came that all might have life.

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EVENTS and possibilities in South Africa are overshadowed by the clouds that have gathered so ominously over Asia and Europe. But they call for our constant scrutiny. Grave political issues are involved which may affect the whole of Africa and the British Commonwealth. A widening gulf, too, is dividing the Christian community. The Dutch Reformed Church, which is not associated with the Christian Council of South Africa, supports the Government policy of the segregation of races known as "Apartheid," which gravely disturbs the twenty-five Potestant Churches and Missions which unite to form the Council. In 1946, the South African Institute of Race Relations issued a warning that "if the situation in the field of race relations is allowed to deteriorate further, it will before long reach a stage in which the voice of reason will not be heeded". The situation has deteriorated. The Christian Council, whose request to be allowed to discuss the racial policy of his Government with Dr. Malan was refused, called a conference which met in July of last year. The report of this conference is now available under the title *The Christian Citizen in a Multiracial Society* (The Christian Council of South Africa, 56, Sarel Cilliers Street, Strand, C.P.). It ought to be widely circulated for it deals with problems that do not concern only South Africa and the Commonwealth. Nowhere is the racial problem so acute as it is in South Africa and the present witness of the Christian Council, although at the moment it seems to have no influence upon Government policy, may become extremely important as that policy develops. This report has several informative papers, notably "The Theological Approach" by the Rev. E. Lynn Cragg, Warden of Wesley House, Fort Hare: "The Anthropological Approach" by the Rev. H. P. Junod, a Swiss missionary, and "The Historical Background"' by the Rev. Leslie A. Hewson, Warden of Livingstone House, Rhodes University College. Taken together these form a brief but authoritative introduction to the main aspects of the problem.

That there is a case for apartheid is recognized and fairly criticized; that it is a policy repugnant to the conscience of a great part of the Christian Church is stated firmly: that an alternative must be found and is being sought is stated, too.

The Christian Council know that they are "upon an engagement very difficult," and they rightly believe that they are not fighting a battle in and for South Africa only. The Christian Church cannot dismiss the whole problem of racial relations as too difficult, nor can it acquiesce in a colour bar to preserve the economic supremacy of a white population. The churches of South Africa need support. Our first duty is to inform ourselves about the issues which throughout Africa and Asia will occupy the attention of ourselves and our children for a long time.

This Report is well within the competence of intelligent young people to whom it is recommended. The conference "findings" and the relevant questions arising are printed after each paper.

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Two articles of unusual interest to Congregationalists everywhere appear in this issue. The first, in two parts, is an account of our origins and traditions, and the beliefs and practices which distinguish us within the universal Church. This was presented in August, by invitation, to the British Council of Churches on behalf of the Congregational Union. The Life and Work Committee invited a small group, Principal Gordon Robinson, Dr. F. C. Nuttall, the Rev. A. M. Todd and myself under the chairmanship of the Rev. B. C. Plowright, to prepare the draft to which was appended the now well known *Statement* approved by the Wellesley Conference of the International Congregational Council (see the *Proceedings* of the Conference and these notes for April, 1949. The draft of the Wellesley Statement was done by Dr. Nathaniel Micklem and the late Dr. Peel at the invitation of the Preparatory Committee of the Wellesley Conference which met in Bournemouth in 1948). These documents, read together, may be taken as a declaration of the faith and practice of the Congregational churches of this country. It is to be hoped that they may be made available in a convenient form for study and reference. They are not issued "by authority," but it is hoped by those who sent them forth that they tell the tale of who we are and whence we have come in a way likely to be of service to our own people, who too often know too little of the rock from whence they are hewn, and to those who share our faith and our attitudes though they do not bear our name.

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THE second paper is the substance of an address by Dr. Douglas Horton to the annual Conference of the Congregational Christian Churches of U.S.A. (which incidentally, confirmed him in his office as General Secretary by an overwhelming majority).

Something is known, of course, in this country and overseas about the projected merger of the American Congregational Churches with the Evangelical and Reformed Church. The Basis of Union was challenged in the courts by a group of Congational churches who objected to it, and the objection was sustained by the court. An appeal, however, has been lodged so that for some time the matter is likely to remain *sub judice*. Dr. Horton's plea for a developing Congregationalism was heard with great

interest when it was delivered and we believe will interest our readers everywhere. Much that he said carries immediate conviction. Congregationalism has a contribution to make to the ecumenical movement and it has its own responsibilities to the unevangelized. Our churches must be organized. There is every reason why they should be well organized. We gather in Unions, Conferences, Councils and Assemblies and the presence of the Holy Spirit in these gatherings has often blessed us. These assemblies do in fact take upon themselves a character of their own because they have a life of their own. At what point does the living assembly acquire an authority to speak and act, not only for itself, of course, (that right is undeniable), but for all the churches? Is there or is there not a principle in the very constitution of a Congregational church which requires that its approval under the Holy Spirit is necessary for its government? Nothing is to be gained, we think, by passing lightly over this crucial point in the relationship between our autonomous assemblies and the autonomous churches on whose behalf they are so often called to speak and act. If there are differences among us at this point they must not be allowed to separate us. They must be bridged. Whether we find ourselves in a majority or a minority two things are required of us, that we should keep faith with our understanding of the Gospel of Jesus Christ and that we should lose no opportunity of commending the Gospel to our day and generation. These are not incompatibles.

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THE Congregational Union of Scotland has also been occupied with these great matters. Its 1949 Assembly approved a *Statement of Belief and Syllabus* which is now issued. It is a careful and comprehensive survey of Christian belief which could hardly be better done in the compass of six pages. "Discipleship has behind it a theology" declares the Foreword: and an Epilogue sounds the traditional Congregationalist note that "no formulation of the Christian faith can be made binding upon the conscience of a Christian man." The Syllabus is fortified by appropriate Biblical references and is ready for use as its stands by church membership classes and similar groups. It is thoroughly well done and deserves to be widely used. It publication is a service to the denomination. It may be had from the Statement Secretary, 217 West George Street, Glasgow, C.2., price 6d.

At a recent Swanwick conference the Rev. Leslie Tizard, who is no stranger to these columns, firmly put into their own place those "moral masochists who like verbal flagellation". Later, in response to many requests, he issued the following

## EXPLANATION

Before the Reformation
To escape from vile temptation
  People commonly became a monk or nun.
In these rigid dispensations
They found some compensations,
  But they certainly eschewed a lot of fun.

To suppress their sinful urges
They flayed their backs with scourges,
  Or pummelled one another with their fists.
And, as they did the whacking,
Said, "We do enjoy a smacking!"
  Now these, my little man, were masochists.

In this enlightened generation
We dislike such flagellation
  "Such people need", we say, "psychiatrists".
But if you're made to squirm,
And say, "How nice to feel a worm!"
  You are, my child, a moral masochist.

For when a preacher lashes
And scars your soul with gashes
  You feel a strange elation down inside;
If you're properly remorseful
There's no need to be resourceful,
  The verbal flagellation saves your pride!

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A dispute in the London printing trade has delayed the publication of this number of the *Quarterly*, for which we offer apologies to our readers.

Our comment on the war in Korea now needs to be supplemented by observing that the brilliantly conducted campaign draws to its end in the victorious re-establishment of the authority of the United Nations, for which the thanks of the free world are due to the United States Army and people.

# CONGREGATIONALISM

## PREFATORY NOTE

*This statement has been prepared by a representative committee of Congregationalists at the request of the Congregational Union of England and Wales for the Faith and Order branch of the World Council of Churches. The fact that such a statement can be made bears testimony to the depth and breadth of agreement to which Congregationalists have been led. In Congregationalism the local church is governed and ruled by Christ under the guidance of the Holy Spirit, and there is consequently no authority which can issue a statement binding on all the churches. What follows is an account of the things most commonly believed among us.*

*The statement is made up of two parts. The first presents the principles of Congregationalism in their historical setting; the second consists of affirmations concerning the nature of the Church as Congregationalists understand it, together with some account of Congregational practice*[1].

## THE PRINCIPLES OF CONGREGATIONALISM IN THEIR HISTORICAL SETTING

The name "Congregational" was not in use before the 1640's, but the movement has its roots in the Reformation. It is no coincidence that the word "Reformation" occurs in the title of one of Congregationalism's foundation-documents, *A Treatise of Reformation without tarrying for anie,* published by Robert Browne in 1582.

For ordinary people, at least in England from 1540 onwards, the main effect of the Reformation was that the Bible was available in their own tongue. Without persecution, they were free to read it, or more often hear it read, and to meditate upon it, and to interpret it, for themselves. With this went also the new practice of worshipping God in the vernacular, and so intelligibly. At first, the impact of the Bible as a document was sufficient, and men were satisfied to read it historically and to treat it as a wondrous story but no more. Soon, however, it began to speak inwardly to the hearts of the most sensitive and conscientious, and men found they were invited themselves to share in Biblical religion, to enter into Biblical experience. Such insight, or recognition, was granted only to a minority, who tended inevitably to grow impatient with the

1 There was appended a statement on "Congregationalism—in itself, in its significance for the universal Church, and for the political and economic life of the world" which was prepared at the request of the International Congregational Council and was accepted at its meeting at Boston, Mass, in June, 1949. (See *Proceedings* of the Sixth International Congregational Council and this *Quarterly*, April, 1949.)

more satisfied, conventional religion of the dominant party in the Established Church. Some hoped in time to bring the Church to fuller reform by working from within. Others in despair felt driven to break away from the Church and the Church's subservience to prelate, parliament and magistrate, and to form new groups in which they could be free to worship and to live according to their consciences, as these were constrained by the demands of Scripture and by the response of the Holy Spirit in their hearts.

All these men, whether remaining within the Church or not, were nick-named Puritans, because they passionately desired, and repeatedly urged the need for, purity in worship, church government and personal life. Those who separated from the Church were also called Separatists, but they were none the less Puritans. Nor was their separation undertaken lightly or fractiously but in response to the way of church life enjoined in Scripture, and often with heavy hearts. They called the new groups which they formed "gathered churches." They called them *gathered* churches, because they believed they were gathered by the Spirit of God: by the God who called to men, "Come ye out from among them, and be ye separate, and touch no unclean thing"; who gathered those He had redeemed from the east and from the west, and from the north and from the south; and who through Christ had promised His presence to those gathered in His name. They also called them gathered *churches,* because they believed churches to be just such societies of men and women who knew, and who manifested, the gifts and graces of God's Spirit.

This will be seen at once to have implications for the nature of the Church and of its membership; but two of the principles involved, which in fact were determinative for Congregationalism, may perhaps be less evident now than they were then, when they were revolutionary. One is the voluntary principle: that "the Lordes people is of the willing sorte"; "for it is the conscience and not the power of man that will drive us to seeke the Lordes kingdome." The other is the separatist principle that Christians must separate, not only from the world, but, if necessary, from the Church, if the Church has become so far worldly as to "have all aloft by civill power and authoritie . . . that men may say, Loe the Parliament, or loe the Bishoppes decrees".[1] These two principles join in a recognition of the inwardness of true religion, as their exponents rediscovered this in their English Bibles, and of the New Testament's demand for consecrated personalities; and it was from this angle that they approached the nature of the Church. The accepted Reformed reference to the preaching of the word and the administration of the sacraments was no longer adequate, "for the word could be preached and the sacrament adminis-

1 Robert Browne, *Treatise of Reformation* (ed. T.G.Crippen, 1903), pp. 25, 21.

tered to 'assemblies of unbelievers' "[2]; these marks were, in fact, to be found in the Church of England, and yet that Church had been weighed and found wanting. "He is a christian which is redeemed by Christ unto holines and happines for ever and professeth the same by submitting himself to his lawes and government"[3]; and the Church is made up of such Christians. It is a high doctrine of the Church, which implies a maximum of seriousness in the desire to serve Christ faithfully. But it is also true, in A. C. McGiffert's words, that "to Browne . . . the believer is first, and the Church second, for the Church is nothing else than a community or assembly of those already saints"[4]: not in the sense that the believer normally (though he does sometimes) comes to his faith apart from direct contact with the believing community, but that the Church is defined in terms of the believers of whom it consists, and without whom and whose active and professing belief, and whose consequent profession and evident holiness, it cannot exist.

From this angle Congregationalism may be seen as the earliest attempt in England seriously to work out ecclesiologically the meaning of the Reformation doctrine of the priesthood of all believers; to give due and continuing weight to the recovery at the Reformation of immediacy in the relation between the soul and God. This is not to say that the early Congregationalists were individualists or isolationists. On the contrary, they rediscovered much of the reality and glow of New Testament *Koinonia*. But in that fellowship, and in the presence and will of Christ made known in and through it, they found all they desired, and—more importantly—all they believed He desired. They were called Independents, because they claimed independence of outer control, ecclesiastical control, whether by bishop or presbytery, no less than secular; but they sought such independence only in order to become more fully dependent on the Lord's will made known to them, and sufficiently made known, in their church meetings. Similarly, they came to be called Congregationalists, because they claimed the right of all members of the congregation to a share in the direction of the church's affairs in these church meetings; but they claimed this as a right, because they saw it as a duty and a privilege, in response to the movings in all their hearts, as they met together, of the Spirit of Christ.

Such is the rationale of early Congregationalism. Historically, the elaboration of the principles which soon emerged, where they had not been perceived at once, was facilitated by a recurrence of the conditions which first gave rise to the movement, conditions,

2 Perry Miller, *Orthodoxy in Massachusetts, 1630-1650* (Harvard University Press, 1933), p. 57, with reference to John Robinson, *Works* (ed. R. Ashton, 1851), iii. 428.

3 Robert Browne, *op. cit.*, p. 27.

4 A. C. McGiffert, *Protestant Thought before Kant* (1911), p. 136.

namely, of persecution by the dominant majority. During the first hundred years persecution was not continuous but came in four main waves of repressive activity issuing from Lambeth during the primacies of Whitgift, Bancroft, Laud and Sheldon. In each of the first three periods one name stands out among Congregational leaders: in the first, Robert Browne, to whose *Treatise of Reformation* (1582) reference has already been made; in the second, John Robinson, who wrote *A Justification of Separation* (1610) and an *Apologia* (1619), and who went into exile at Leyden, where he was pastor of the church some of whose members in 1620 sailed to New England in the *Mayflower;* and in the third, John Cotton, who in 1633 likewise removed to New England, and whose most influential works in defence of Congregationalism were *The Keyes of the Kingdom of Heaven* (1644), *The Way of the Churches . . . in New-England* (1645) and *The Way of the Congregational Churches Cleared* (1648).

Though three of his contemporaries, Barrow, Greenwood and Penry, were martyred, Robert Browne, after much suffering, renounced his Separatist principles and conformed. John Robinson was anxious to distinguish those associated with him from the Brownists and Barrowists, and at the end of his life became less extreme in his Separatism. John Cotton's path is described in the introduction to his *Keyes* as "that very Middle-way between that which is called Brownisme, and the Presbyteriall-government".[5] Robinson, indeed, does not seem to have been directly influenced by Browne, nor Cotton by Robinson. Both Robinson and Cotton came to their position under the influence, rather, of such convinced but still conformist Puritans as William Perkins and Richard Sibbes; but they came to it independently, through their own study of Scripture, and also through the pressure of a persecuting Church. When this pressure was removed, as largely in Holland and entirely in New England, it was natural for their claims to grow more moderate and their exposition more conservative. In New England, where there was neither priest nor presbyter to contend with, Congregationalism from the start reverted nearer to the parochial and presbyteral pattern.

Not so, however, in old England, where in the 1640's "the turmoil of civil war gave centrifugal religious forces a long-sought opportunity".[6] Then, and still more under the protection of the Commonwealth legislation, Congregational churches sprang up in considerable numbers and with full conviction of their voluntary and separatist principles. "By 1650 the New Englanders were an isolated faction"[7]; and the Independency of the Commonwealth

5 *op. cit.*, introduction by Thomas Goodwin and Philip Nye, p. vii.

6 Perry Miller, *op. cit.*, p. 269.

7 Perry Miller, *The New England Mind* (New York, 1939), p. 434.

was of a radical and self-assured type, conscious of its difference from the Presbyterianism which for a time had been established in England and still flourished in Scotland. In September, 1658, the elders and messengers of the Congregational churches met in London at the Savoy and issued a *Declaration of the Faith and Order Owned and practised* in those churches, with an appendix "Of the Institution of Churches, and Order appointed in them by Jesus Christ". The principles set forth in this document are "in substance . . . identical with the principles"[8] maintained by Browne and Robinson. Christ calls men out of the world into communion with Himself, it is stated, and commands those thus called to walk together in particular societies or churches. These gathered churches consist of officers and members: the members (who are described first) being "Saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that Call of Christ"; and the officers, "Pastors, Teachers, Elders and Deacons", being chosen by the church and set apart for those duties, without thereby excluding from preaching "others also gifted and fitted by the Holy Ghost for it, and approved." "Besides these particular Churches, there is not instituted by Christ any Church more extensive or catholique." It was a bold manifesto: and even so was less radical than English practice, for its admission of occasional synods after the New England pattern, carefully defined though these were as "not entrusted with any Church-Power, properly so-called, or with any Jurisdiction over the Churches themselves," does not seem to have been followed.

Under the novel and experimental ecclesiastical establishment set up by Cromwell, some 130 Congregational ministers accepted parochial livings. The number is a small proportion of those who were ejected at the Restoration, for these numbered over 1900, and some of the most outstanding of Commonwealth Congregationalists had abandoned their livings earlier or had never been beneficed. Even so, it is remarkable that in a movement so closely bound up with Separatism there were any who at any time were ready to be incumbents.

With the Act of Uniformity of 1662, and the repressive measures which followed it, there was a return to the *status quo antea*; with the important difference that, though having had less than a generation of favour, the Congregational churches were now consolidated. Crippling persecution and exclusion their members were again to endure, and associations with Holland and New England were renewed, particularly for the education now denied them at home; but there was no fresh large-scale emigration. The outstanding name in this period, as indeed already during the Common-

[8] R. W. Dale, *History of English Congregationalism* (1907), p. 285.

wealth, is that of John Owen, a former chaplain of Cromwell's, who had also been Dean of Christ Church, Oxford, from 1651 to 1660, and Vice-Chancellor of the University from 1652 to 1657. Owen had been converted to Independency by Cotton's *Keyes,* and was thus in sympathy with the less extreme type of Congregationalism: Stoughton, indeed, calls him "a very decided Conservative".[9] Between Owen's *Eshcol: or Rules of Direction for the Walking of the Saints in Fellowship* (1648) and his posthumous *True Nature of a Gospel Church and its Government* (1689) there is a development comparable with that noted in John Robinson's thought. In this last treatise, however, as in others of his writings, reappear the familiar principles. "The church is a voluntary society", consisting of "persons called saints separated from the world", who "make an open profession" of their subjection to Christ, some of whom are chosen by the church and set apart as officers, and some of whom teach or preach, although they are not pastors. Owen was also in the mainstream of Congregational tradition in writing a comprehensive *Pneumatologia: or a Discourse concerning the Holy Spirit* (1674). In two further *Discourses concerning the Holy Spirit* (1693) he emphasizes the charismatic basis of true ministry.

That the ministry is, on the one hand, thus dependent on the immediate call of the Holy Spirit and, on the other, is dependent on the church's call and choice, has made it as impossible for Congregationalists to define the Church in terms of the ministry as in terms of the word preached and the sacraments administered by the ministry. "The Church is before the Ministers, seeing the power of choosing Ministers is given by Christ unto the Church".[10] In accordance with this principle, John Owen lays it down that while the ministry is necessary to render a church "completely organical", yet men may "become a church essentially before they have any ordinary pastor or teacher".[11] The principle is seen in practice in the fact that many small churches have existed, and exist today, without a minister, as did the Pilgrim Fathers for nine years. The fact may be regretted, it may tend to lead to dissolution, but in itself it in no way unchurches them. As recently as 1929 the Assembly of the Congregational Union repudiated with vehemence the phrase that the ministry "is essential to the being," and not only to the well-being, "of the Church."

We have dealt at large with the first century of Congregational history, because it was during those years that the fundamental principles of Congregationalism were first worked out, as the result of deep personal conviction and at the cost of much suffering. In

[9] John Stoughton, *Religion in England* (2nd edn., 1881), ii. 249.

[10] (Richard Mather), *Church Government and Church Covenant Discussed* (1643), p. 15.

[11] John Owen, *Works* (ed. W. H. Goold, 1850-5), iv. 496.

the succeeding centuries the principles have been coloured by other movements within the Church at large, such as the Moravian, the Methodist, the Evangelical, even the Oxford, certainly the Missionary movements. They have also been applied to meet changing circumstances and needs; but they have not been added to. Some of the main applications may now be mentioned.

The insistence on holiness rather than orthodoxy, for instance, has led to interesting results, which have often been misunderstood. Congregationalists have adopted the position of the Dissenting Brethren, who in the *Apologeticall Narration* (1643), wrote;, "We took measure of no man's holinesse by his opinion". They hold that the formulation of creeds is the proper concern of theologians but not of Christians with little possibility of understanding them, and that living doctrine springs from personal experience of the grace of Jesus Christ as made known to us in Scripture and of His continuing presence in the fellowship of the Church. Their efforts, therefore, have been to bring and to keep experience under the influence of the Holy Spirit. They have customarily asked those desirous of church membership not for formal subscription to creed or catechism, however venerable or widely accepted, but for a statement in their own words of their faith and experience. The disuse of creeds as a test of membership, or even as a confession recited in worship, must lead, many Christians of other communions suppose, to vagueness, if not error, in doctrine. On the contrary, Congregationalists have, in fact, kept very much to the middle path of Evangelical Christianity; and they believe that their freedom on the whole from the heresies and even the latitudinarianism, which have troubled other communions, is due largely to their refusal to trammel the true latitude of Scripture in fixed and narrower formulae, and to their genuinely trusting in the freedom of God's living Spirit. At the same time, such convictions have been accompanied, inevitably, and Congregationalists believe rightly, by a very wide doctrinal tolerance. Philip Doddridge, for instance, in the eighteenth century, and R. W. Dale in the nineteenth, were as outspoken as the early Congregationalists in their determination not to exclude any who doctrinally might be lacking or eccentric or mistaken, but whose devotion to Jesus Christ was equally unmistakable.

In this way, as the Presbyterian Robert Baillie complained in the seventeenth century, Congregationalism is "become a uniting Principle".[12] "Heads need not breed differences in hearts"[13] "Differences, or rather indifferences . . . in some point of doctrine or discipline . . . need not interrupt the unity of Spirit".[14] So far

[12] Robert Baillie, *A Dissuasive from the Errurs of the Time* (1645), p. 93.
[13] John Cook, *What the Independents would have* (1647), p. 11.
[14] John Milton, *Areopagitica* (144), p. 38 in *Everyman* (1927) edition.

from having led to narrowness, the path of Separatism has led into a large room, where, by putting first things first, and only first things, men of varying intellectual gifts and judgments find is possible to be at one. Today, as in 1662, Congregationalists find themselves unable to abandon such unity already gained on a basis of large mutual trust and spiritual freedom for the offer of comprehension in a system limited to particular ecclesiological theories or practice of a narrower nature. They believe rather that they possess a genuine catholicity, the preservation of which eventually will prove in others' interests as well as their own.

The mutual trust, as well as the faith in God, which the practice of Congregationalism demands, originally found expression, as it still sometimes does, in the covenants which church members drew up, especially at the gathering of a new church. In these they gave themselves to God and to one another to walk together before Him in all His ways known or to be made known. The formal importance of the covenant has perhaps been overstressed in some recent Congregational apologia, for the seventeenth century was an age when covenants of all kinds were fashionable; they were not in the least a speciality of Congregational ecclesiology, as might now appear. What the covenant implied was mainly what would now be called committal and mutual trust: it helped to ensure church members' seriousness in their profession, in their care for one another, and in their endeavours to fulfil their duty in the life of the church.

One main duty was to take part in the direction of the church's life at regularly held church meetings. As has appeared, this was in origin a spiritual principle. Though complained of already in the seventeenth century as "popular" and "democratic," it was not politically egalitarian in intent; it was a practical recognition, rather, of what Troeltsch calls Christians' "negative equality" before God, that is to say, their common sinfulness and equal unworthiness. It did, however, have important consequences for democratic practice. Englishmen were familiar with habits of discussion, more or less free, in Parliament before the seventeenth century; but the patience in discussion, the respect for others' judgments, the tolerance shown to minorities and the willingness to accept the majority's decision, which had been learned and practised in Congregational church meetings, came to be extended to secular groups, including Parliament itself. In the present state of the world, Congregationalists may still give something here, though not directly except within the context of the Church. Church meetings rest on a basis of unity already reached in a common faith in the guidance of God and in a common desire to discover His will;

and in the nature of the case this is not present in a purely secular context.

A further character developed in those taking part in church meetings, developed indeed through the immediate response of the individual soul to God of which church meetings are themselves an expression, has been moral responsibility, both in witnessing to Christ and in being called to the service of men. The stress on visible holiness has not led to pietism of an introverted nature. On the contrary, a much cherished part of Congregational tradition has been that in the day-to-day lives of its members the life of the church should be carried into the life of the world and the Lordship of Christ be proclaimed. Especially in local government and local education, since finally with the repeal of the Test Act in 1828 both these spheres have again been opened to them, Congregationalists have played a not inconsiderable part. Much earlier they supported the Charity School movement, as also the still continuing Sunday School movement. In 1795 they shared in the foundation of the London Missionary Society, and on characteristically broad principles. The Society's purpose is "not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government . . . but the glorious Gospel of the blessed God"; and its unsectarian character was a factor in the choice of the Society by David Livingstone, who was himself a Congregationalist. Again, in the movements against slavery, the exploitation of children, and war, as in turn these have troubled the Christian conscience, Congregationalists, and often Congregational laymen, have taken their full share. They have been accustomed to take a responsible part in church government, and to some extent in the leading of public worship, and this has made it easier for them to take a similar part also in Christian movements in wider spheres.

In every century, Congregationalism, in its doctrine of the Church, as indeed in all else, has thus built upon a foundation of what was once called "visible holiness": what we should now call "consecrated personality". Theologically, this has been an expression of the doctrine of the Holy Spirit, discovered anew in Scripture and sealed by the known continuing activity of the Spirit in men's hearts. If seemingly a slender foundation for an ecclesiology, it is at least Biblical and Hebraic. Congregationalists remark that in much of the best contemporary Biblical scholarship the Hebrew genius, the Hebrew insight into God's nature and ways with men, is receiving new attention and exposition. They believe that this may lead in time to a deeper understanding of the spiritual principles upon which Congregationalism rests.

## AFFIRMATIONS

Some theological principles—Worship: the ministry of the Word; the Lord's Supper; the Church Meeting—Baptism—Church Membership—The ministry—Deacons—Freedom and responsibility—The Church in the world.

We believe that God, who created man, seeks to enter into personal relationship with him and calls for our full personal response of faith, of obedience and of love to Him and to one another. By our sin we estrange ourselves from Him but in Jesus Christ our Lord He has redeemed us. In the written record of this redemption which is contained in the Bible, God reveals Himself uniquely; and by the inner witness of the Holy Spirit in our hearts and minds He enables us to perceive this revelation, to hear His word there proclaimed and to appropriate His salvation by faith.

By various ways God calls men and women into fellowship with Himself and thereby into Christian fellowship with one another. The Church is a community of those who have been called into such fellowship and have been redeemed by Christ into newness of life. In this redeemed fellowship, with its marks of faith, worship and service true continuity with the Apostolic Church is found. Every local church is directly under the Lordship of Christ and the guidance of His Holy Spirit. Consequently it seeks, by ways of holiness and love, to be used by Christ in His continuing work of redemption in the world.

The church worships God in the preaching and hearing of the Gospel; in the observance of the Lord's Supper; and in the Church Meeting. In the reading and preaching from the Bible Jesus Christ is proclaimed as Saviour and Lord both of the Church and of the world. Through the written word the minister is given by God's Spirit the living word to speak to the condition of the church and to the contemporary situation. Such preaching takes place within a setting of praise and prayer, many psalms and hymns being in the form of prayers. Free prayer, which does not of necessity mean unpremeditated prayer, is the form of prayer most natural in a community which is directly dependent on the guidance of God's Holy Spirit and in which the minister and members are known and bound to one another in close personal relationships. The minister does not pray for the church but expresses the prayers of the church.

The same grace of the Lord Jesus Christ which is made known in preaching is also made known in the Lord's Supper. As the church remembers Christ, crucified, risen and glorified, and gives thanks, offering its sacrifice of praise, it is brought into specially intimate communion with Him, in which we appropriate afresh the benefits of His passion and victory and wait for the consummation "until He come". Like preaching and prayer the Lord's Supper is the

worship of the assembled Church. It is always closely associated with preaching.

It is the conviction of Congregationalists that the worship of the Church is incomplete and impoverished unless to preaching and the Lord's Supper the Church Meeting be added. In preaching and the Lord's Supper God speaks to us and nourishes us, that we may believe and obey. Filial obedience is due to Him not only from the individual Christian but from each church as a living community. In the Church Meeting the church endeavours to discover God's will for itself and prays to be given the power to do His will. In seeking the mind of Christ it finds itself led to a common mind, and often to decision and corporate action under the lordship of Christ and the guidance of the Holy Spirit. Because the will of God is there made known, the Church Meeting is regarded as the sufficient organ of government. In the Church Meeting the members are further able to strengthen one another in the Christian faith and life. They seek to comfort and admonish one another in love, and they find mutual encouragement for the service of God not only in the church but in the world.

In Baptism, which is given to the children of believers, the grace of the Lord Jesus Christ is again proclaimed. There is a place in the family of God's people for those who are heirs of His promises and of the Christian inheritance. At Baptism, also, both the church and the child's parents accept responsibility for his Christian upbringing. In ordinary circumstances, therefore, Baptism is given during a normal service of the church, as part of its corporate worship.

Congregationalists admit to church membership only those who have attained sufficient maturity and responsibility to profess faith in Jesus Christ as Saviour and Lord. They accept the statement of the Savoy Declaration of 1658 that "members of these churches are saints by calling, visibly manifesting and evidencing in and by their profession and walking their obedience unto that call of Christ." It is expected of all church members that they will accept both the privilege of participating in the Lord's Supper and the responsibility of sharing in the government of the church in the Church Meeting. Some Congregationalists, though not the majority, regard Baptism as admitting to church membership, although its privileges and responsibilities cannot be fully entered upon without a personal profession of faith.

In order to make possible the Church's worship and witness God bestows special gifts upon His people and calls them to special forms of service. Some are called to the work of the ordained ministry, for which an extended period of training is required.

Ordination to the ministry depends upon the confirmation of the inward call from God by the outward call from a church. It takes

place, therefore, in the presence of the church which has called the minister and is regarded primarily as ordination to the ministry of that church. It is recognized at the same time as ordination to the ministry of all Congregational churches, and indeed within the whole fellowship of Christ's people. It proclaims the church's recognition of the divine gifts bestowed upon the minister and sets him apart for the work to which he has been called. In ordination, as at other times, he is upheld by the church's prayer, faith and love and receives fresh assurance of divine grace.

The ministry is thus seen by Congregationalists in terms of pastoral responsibility. Others besides ordained ministers may preach or preside at the Lord's Table, if appointed by the church, and those who are gifted for preaching are encouraged in the exercise of their gifts.

For the help of the minister in the spiritual oversight of the church and in the administration of its affairs deacons are appointed for a period of years. They continue to be responsible to the Church Meeting.

Congregationalists believe that both men and women may be called by God and the Church to any office in the Church, including the ordained ministry.

The redeemed and holy community which is the Church is always in danger of falling away from obedience to Jesus Christ. It cannot take its life and loyalty for granted. It is in constant need of reform according to the Word of God in Scripture and of fresh illumination and enabling by His Holy Spirit. Its obedience is due to Jesus Christ, who alone is Head and Lord of His Church. It is in His name, therefore, that it demands freedom from all external control, including that of the State: freedom to do the will of God as this has been made known to it.

This freedom under God is itself an essential part of the witness to Jesus Christ which the church is called to bear, both in the individual lives of its members and in its own corporate life. Every church member is called to serve God not only within the church but in his life in the world, and must be free to do so. For the Christian this freedom is not only a right and a privilege, it is also a responsibility to be accepted. In his home, as in every sphere of life from the most private to the most public, he will seek to offer God the same filial obedience as he has learned to offer in the Church Meeting; and in the worship of God as this is expressed in the Church Meeting his responsibility for the witness in the world to which God calls him is often made plain. At the same time, Congregationalists regard the church itself as of peculiar importance in this witness. Simply by being the church, a redeemed and redeeming community living under obedience to Christ, it proclaims His Lordship to the world.

# "OF EQUABILITY AND PERSEVERANCE IN WELL DOING"

By Douglas Horton, M.A., D.D.[1]

An issue of unusual interest and of prime importance has arisen among us. The issue is the structure of the Congregational Christian denomination.

The finger of God in history now points to you and me and requires that we say what we are. We have a deep and invincible feeling that this fellowship of ours is a pearl of such great price that any person would be well advised to go and sell all that he has in order to obtain it. We have announced again and again that it is the veritable *koinonia* of the New Testament, that it is the treasure which God through us has been saving for the ecumenical Church, that it is a fellowship at once so flexible and so firm that it is the natural form for the Church of the future to assume. But now we have come to the place where we can no longer cherish it as a comforting communal blur of spirit: for ourselves and for our children we must delineate it. Circumstance is now saying, "If you cannot define it properly, you can no longer have it."

Surely we shall all be agreed that the wrong way to meet this issue is blindly to take sides about it, running with the enthusiasm of ignorance either to the conservative or the liberal banner. This way leads to acrimony and recrimination, and so to the destruction of the very fellowship we are seeking to define. Fortunately, there is no reason to believe that we shall take this destructive course; our long training in Christian democracy should protect us from it.

The story of how the issue has arisen illustrates the truth that problems come only to the living and working. There are ordinarily no issues in a country churchyard, unless a Thomas Gray or some other living person happens to be there writing his elegy or doing something else. There are no issues in a denomination willing to sleep with its fathers. But we have not been that kind. With us the zeal to take our place in the march of the new Protestantism by uniting our fellowship with that of the Evangelical and Reformed Church has brought us into a law court—and the law court has brought us to this issue. There have been moments when it has seemed strange to me that in the very midst of union controversies and lawsuits we have increased our membership to an all-time high and lifted our giving to an unprecedented peak for our generation.

1 An address delivered to the General Council of the Congregational Christian Churches of U.S.A. in June, 1950, with an addendum.

Second thought has reminded me, however, that the apparent embarrassments and the record-breaking are both in the same class; they are alike the product of strenuous living. You either push up issues or you push up daisies.

The issue which the court has brought before us is whether we are governed by the ecclesiastical philosophy which I shall call Congregationalism A or by that which I shall distinguish as Congregationalism B.

In two features these polities are as alike as peas in a pod. According to each of them:

1. Each local church has control of its own affairs; and
2. The organizations in which local churches are united —which we call Associations, Conferences, and the General Council—have no control over the local churches.

This is the chorus in which we all lift our voices. Our fathers suffered too much at the hands of Elizabethan bishops for us to be happy in any system of church government which permits inroads on local congregations from outside. The mighty opening of one of the early Scottish covenants comes to mind here: it reads, "In the name of God and the dead generations." In that name and in that memory we unite to keep the local bodies free to rule their own life. At this point Congregationalism A and Congregationalism B are implacably unanimous.

With this, however, the similarity ceases. The peas are no longer of the same pod. According to Congregationalism A, the organizations like the General Council are controlled by the local churches. According to Congregationalism B, they are controlled by their own members and are in co-operation with the local churches and all other groups in the fellowship. This may seem on the face of it an inconsequential distinction indeed, but actually it is a continental divide. Follow the one idea down the stream of its implications into its broadening rivers of thought and you come finally to one set of institutions. Follow the other and you arrive at last at another set so different from the first as to constitute a separate civilization. The distinction is important enough to be pointed by repetition: *according to Congregationalism A organs like the General Council, the Conferences, and the Associations are controlled by the local churches, whereas according to Congregationalism B they are controlled by their own members and are in fellowship with the local churches and all other groups within the communion.*

*Congregationalism A*

In Congregationalism A these organizations of fellowship are dependent upon the local churches. According to this theory the constitutions of these organizations are in effect the articles of

agreement under which the local churches work together. Though provision for amendment by the members is made in these constitutions, no amending can be done, under this theory, without at least the tacit consent of the local churches; for, in this view, a change made by any of these organizations in its own constitution against the will of any of the local churches would be an altering of the terms of an agreement without the approval of some of the parties to that very agreement. In Congregationalism A the local churches are the only ultimate existences: all else is the shadow of the local churches. According to this view the independency of the local churches involves the dependency upon them of all other groups in the denomination.

This dependency is high-lighted when property relationships are introduced. In this view, the property on the books of the organizations of fellowship (to borrow from the language of the Brooklyn judgment) is held by them "in trust for the benefit, work, interest and activities of the Congregational Christian Churches and for the purpose of carrying out and aiding the Christian way of life through the basic principles, usages and polity of the Congregational Christian Churches, and may not be alienated or diverted from these purposes". Congregationalism A would here interpret the phrase, "Congregational Christian Churches", not as the name of the denomination as a whole but as a reference to the local churches as such. From this angle, every charter and every constitution of the organizations of fellowship has an overriding limitation. According to this theory these charters and constitutions may not be amended except with the complete accord of all local churches, for the property is held for the local churches' "benefit, work, interest and activities" and, therefore, these churches as the beneficiaries must all approve of any change made in the trust for their benefit.

In a word, "the fellowship" in Congregationalism A is made up of, by and for the *local* churches. Here the organs of fellowship are seen as the agents of the local churches and not free agents. So, according to Congregationalism A, the local churches, be it one or a dozen, must have the say as to whether or not the General Council is or is not to join with another body to create a new General Synod, and indeed they are, under this view, the only authority, for the General Council is their "servant" and must abide by the direction of its 5,700 masters. Under Congregationalism A the Associations, Conferences and General Council are designed to enhance the fellowship of the local churches, but they are not part of it. They have an ancillary, but not a principal *rôle*, for only free agents can belong to a true fellowship. Full citizenship in the democracy of Congregationalism A belongs to the local churches and to no other groups whatever.

If Congregationalism A is assumed to be the polity of the Congregational Christian Churches, it would follow that the members of the General Council, nominated at large or by units of 1,000 church members, coming from the Associations and the Conferences and acting in their membership capacity, are without power to do anything unless specific authority has been granted to them in advance by all the local churches. This philosophy of Congregationalism holds that the General Council, lacking a precise mandate from the local churches, has no power to join in creating a new body to which members could be elected by the Conferences, even though the churches voting would not be bound by anything that it did, any more than they are bound by the acts of the General Council today.

*Congregationalism B*

Now let us have a hard look at Congregationalism B, another philosophy of our common life.

The organs of fellowship, like the Associations, Conferences and the General Council, are clearly not local churches. Local churches are self-perpetuating, direct-membership bodies, each member of which has a vested and direct interest in the church property. The Associations, Conferences and General Council are always bodies of elected delegates. Apart from the few *ex officio* members, there are no voting members of this General Council elected to it by the General Council itself. The voting members in general are elected by the Associations or Conferences. This system allows, in a democratic way, for denominational extension and unification.

At one all-important point, however, according to Congregationalism B, organizations like the General Council are *like* the local churches of Congregationalism. *They are free.* They and they alone can say who shall be their members and how they shall be elected.

In the theory of Congregationalism B, the constitutions of these organizations are their own. They are not merely the articles of agreement under which local churches work together. They are the articles of agreement under which their own members work together to give aid, advice, and fellowship to the local churches—and the Association, the Conferences, the Mission Boards, the colleges, and the other groups within the denominational framework. Amendment can be made in these constitutions without consulting the several local churches and without fear of lethal veto. The right to elect members to the General Council arises out of the constitution of the General Council and does not exist as a right or privilege vested in the churches or the Associations or Conferences. It can be taken away or modified by a two-thirds vote of the members of the General Council. Congregationalism B holds that local churches as such have never had a right to vote in these

bodies. The members of many of these organizations are also members of local churches, but within these organizations they cast their vote as members not of the churches, but within these organizations. According to this view the independency of the local churches does not blight the independency of Association, Conference, Council, Board, college, or any of the other denominational units.

The freedom of these organizations, according to Congregationalism B, is freedom in Christ, that is, freedom to be Christianly responsible. In this spirit the primary responsibility of this General Council, as its constitution shows, is "to foster and express the substantial unity of the Congregational Christian Churches in faith, purpose, polity, and work". Congregationalism B takes this to mean that this Council is concerned to discover the will of the fellowship and express it nationally as it is interpreted by its membership. In this theory the members of the General Council are free to act without reference to any other denominational body. Each member has come from a unit of churches or an Association or Conference, and theoretically at least, has been selected because he is competent to express the views of the bodies from which he comes. It is according to Congregationalism B for these members to seek confirmation of their views by asking the advice of the other bodies in the denomination, but in all cases it is for the General Council to decide these matters as a responsibly free Council.

Congregationalism B would hold that when the local churches are divided upon an issue a Council like this should find out what they think—but that having found out, it would not need to wait for unanimity among them: it would decide for itself (and only for itself) what was best for the total fellowship and vote accordingly, believing that in that very act it was doing the will of the denomination. It holds that to be the democratic way, and the demand for complete unanimity against this background would seem to be the autocratic way, inasmuch as a single church could be the autocrat controlling all the others. At times the Council can and must amend its own constitution in the light of what in its own judgment is best for the whole fellowship. That is its responsibility to progress.

In Congregationalism B, the organs of fellowship like the General Council may hold property of their own. Sometimes by special arrangement a body like the Corporation for the General Council holds funds in trust for one or more of the local churches, but this is not normal. Gifts made by the local churches to the Associations, Conferences and the rest are considered to be outright contributions for the work which they perform according to their charters, the churches retaining no more equity in them than they would in gifts made to the American Bible Society. These monies, to be sure, are

given in trust, in the sense that they are expected to be used for the purposes for which the several organizations are chartered and for such other uses as have long been followed and thus integrated into their activities. The monies are given to these bodies because the giver is in sympathy with their activities. In no case are funds given to them subject to the approval or disapproval of the churches, whether they be a majority or minority. They are given because the giver has confidence that a right use will be made by the members of the societies and their officers. It would be a breach of trust for such members and officers to let other givers determine how such gifts should be used. The members and the officers of the society to which the gifts are made are the trustees and they cannot shift their responsibility to others.

When the word "fellowship" is found in the literature of Congregationalism B, it includes more than the local churches. It includes all the free organizations of the denomination. It includes the Associations, which may freely, for instance, if they will, reject an ordination recommended by a local church if they feel it best to do so for the fellowship as a whole (though the local church is itself free to ordain the man for itself, without denominational standing). It includes the Conferences, which may freely, for instance, if they will, for the sake of the larger fellowship reject the recognition of an Association formed by local churches (though the local churches are themselves free to form the Association without denominational affiliation). It includes the General Council, the Boards, and all the other bodies able similarly to act freely in their own spheres and willing to co-operate with each other in the Congregational Christian fraternity. Each one of these controls itself under Christ through its own members. None is regarded as being agent of the others. The Association and Conferences were all brought into being by the joint action of local churches, but many a local church has been brought into being by the activity of an Association or Conference. Between the various bodies in this kind of Congregationalism there is no master-servant relationship: it is that of friend and friend. The organs of fellowship serve the local churches not because they must but because they may, and in the same spirit the local churches contribute to the organs of fellowship. The fellowship of Congregationalism B is a kind of spiritual solar system, the force of its gravitation being the recognition which is given by each to all and by all to each, the central sun which has called each of these bodies into being, around which all revolve, and whose warmth is felt as the animating centre of each, being Christ Himself.

It is undoubtedly because your Executive Committee believed

that what I have described as Congregationalism B is the actual polity of the Congregational Christian Churches that they voted to appeal from the ruling of the court. This is certainly the polity, according to the overwhelming majority of us, which the Basis of Union was designed to perpetuate. It is the Congregationalism which is known by the International Congregational Council. I quote from the *Proceedings* of the last meeting of that body a sentence from a statement on Congregationalism approved by Congregational groups throughout the world and recommended to the gathering by the late Dr. Albert Peel—"Where Congregational churches have entered into union with other churches, it has been upon the principle that wider synods . . . of the church should have the same sort of authority as the church meeting (of the local church)"[1].

My interest at the moment, however, is neither in the action of the Executive Committee, in the Basis of Union, nor in the International Congregational Council. It is simply in pointing out that the two views which I have outlined have been and are held by reasonable people. This would seem to imply that they may be reasonably debated, and interestingly debated, too. I am well aware that the very business of stating the issues always inclines the scales in the direction of the views of the one who states them. Others who do not share my point of view should also state them as they see them. If all of us regard the ideas which are at issue as the honoured opinions of colleagues and remain determined not to mutilate the courtesies, we shall not only reach the conclusion regarding ourselves which the times demand of us but we shall do so in a way to add splendour to the fellowship we are seeking to define.

Between the two philosophies of Congregationalism you will make your own choice, and for your own reasons. Let me briefly give you my reasons for believing that Congregationalism B has been and should continue to be the actual structure of our Congregational Christian communion.

Congregationalism A is, I believe, unable to meet the evils of today's society. It may have been effectual in the days of an agrarian economy, when the village was the pivotal point of the nation's life. No strong county, State, or national units were needed then as they are today. Now, however, in order to outguess and out-manœuvre anti-Christian forces which are organized at higher levels than that of the village or local district, it is necessary to have a flexible church unit with sufficient authority over itself to be able to act unrestrictedly at those levels. This is provided in Congregationalism B. Let the children of light go to school to the children of this world: consider what chance of success

1 *Proceedings* of the Sixth International Congregational Council, p. 38.

the Democratic or the Republican Party would have against the other if it wiped out its National Committee or tied that committee to the whim and provincialism of all the local committees in the land. I am for giving the denomination an advantage against Satan at least equal to that enjoyed by one of these political parties against the other. Which of the parties should be equated with Satan is well known where I come from.

Congregationalism A is, I believe, a preventive of spiritual growth in the denomination. Under it, the fellowship as a whole could be no more adventurous than the most conservative of its local churches. There is nothing in the present injunction to prevent us from co-operating with other denominations, as long as we do not lose our life in the process, but the need for unanimous consent from all the local churches ere we enter into any novel situation might one day embarrass our relations even with the interdenominational federations. In any case we are shut out from organic union, even though this involved only the General Council. We can make no special contribution to reducing the number of the 250 sects in this country. Furthermore, frozen to the formations of the past as any minority of local churches may interpret them, we become religiously static in a changing world which cries for an alert Christianity to minister to it. Under Congregationalism B, however, the fellowship does not need to delay advance until all its parts are ready. The various groups within it can develop according to their own best lights without concern for anything except decent respect for the opinions of the others. The progressive groups can inspire, though they cannot force, the others to follow. There you have a dynamic interdependence which under Christ can mean that the fellowship will finally be no less adventurous than the most forward-looking of its divisions. The rocks are full of fossils of species not flexible enough to change with the changing times and grow with the growing world; but I do not believe that the Congregational Christian Churches are destined to be bed-fellows to Brontosaurus.

My own witness would be that the individual autonomous church is strengthened by joining with others in the manner of Congregationalism B. To be divided is finally to be conquered. Though these last years have been years of firm onmarch for our fellowship, and though the momentum we have gained will carry as through any temporary crisis, we could not hope to carry on permanently in strength under Congregationalism A. For living up to one's destiny a sense of mission is necessary; a fellowship must believe in itself; each organ of the fellowship must believe in itself—but how can an organ believe in itself when it is only the shadow of something else? When there are no powers left at national, State,

or Association level, no committee or executive can feel certain of its programme. When we realize that Social Action, Foreign Missions and Home Missions are by no means universally supported, but are only the result of the consecrated judgment of the bulk of us, and when we remember that one local church was definitely able, with the help of the State, to arrest what was regarded as progress by the majority of the churches, Associations, Conferences and the members of this General Council, we can understand why a tremor of unsureness begins to characterize the denomination above the local level. Though not serious now, it could become so if the situation were made permanent. We should continue to exist for a long time, but we should know that the Congregational Christian idea which has lived, thriven, and grown during the last generation, had lost its *élan*. We know more than one denomination to-day which continues to go through the motions of being alive, but which reminds one of nothing so much as the archimime of classical antiquity, a mimic who led the procession, dressed like the deceased and imitating him in speech and gesture, while the man himself, now a corpse in the coffin, rumbled toward the pyre. This role is not for the Congregational Christian fellowship.

Congregationalism A is not in my opinion sufficiently well established on a theological base to be satisfactory.

What is it that gives a local church its authority? What is the rock upon which it is founded? A greater than Peter is here. The answer to the question is well given in the message from the International Congregational Council to the churches of the world: "As Congregationalists we base our churchmanship upon the amazing assurance that 'where two or three are gathered together in my name, there am I in the midst of them'." That is the heart of it. P. T. Forsyth called the local church the outcrop of the Church Catholic in a particular place. In that local church is everything that is in the greater Church, because Christ is there—and Christ is all in all. This is the beginning of all authority in the Church, a worshipping company in one spot inquiring for the will of God with Christ in its midst. Here lies the ageless power, here lies the historical inevitability of Congregationalism.

When, however, you have accepted that thesis, you have also acquired a new conviction. You have stepped from Congregationalism A into Congregationalism B. Where two or three are gathered together in the name of Christ in a meeting of one of the organs of fellowship, is He not in the midst of *them*? Two or three are gathered together for sixty hours of worship and discussion in ordinary meetings of the General Council. Here you have the same outcropping of the Church Catholic as elsewhere when a company

is at prayer. That is the reason we dare to celebrate Holy Communion here, and solemnly recite our covenant "with the Lord and one with another."

But Christ's presence means authority where two or three are gathered together. No other body or bodies can know so well what we ought to do as we know or shall know, bowing in Christ's presence. Not even the local churches from which we came can know what we ought to do as we shall know it when Christ speaks among us. When our fathers were told that not they, meeting together with Christ, but some other body, some magistrate, some royal or archiepiscopal court had the true authority over them, they resisted. This was the beginning of modern democracy. We feel the same ancestral tides of resistance rising within us when we are told that this body in Christ must depend for its authority over itself upon outside groups. We feel that this is to separate ourselves from the fundamental Christian principles of our democracy.

But we do not make the mistake of the authoritarian denominations and go on to believe that because we are met in the presence of Christ, He thereby empowers us to rule over the churches, telling them what His will is for them. He speaks to them directly, too. We are an autonomous body, but without ecclesiastical authority in that sense.

This is Congregationalism B. It seems to me to take seriously the theological truth that authority emerges where Christ is, and that Christ is to be found where two or three are gathered together to wait upon His will, that is, *in His name.*

*The Next Steps*

We must be agreed that it is in the spirit of this Christ that we should ask the question: What now is to be done? For answer I go back to the title of one of the good John Robinson's essays, "Of Equability and Perseverance in Well Doing." Equability is the quality of not being easily disturbed—a virtue which would seem to be at its highest premium at this time.

Our formal relation to the Evangelical and Reformed Church is clear. This Council has voted to commit its churchly and spiritual functions to the General Synod of the United Church of Christ under a constitution to be drawn. This is the legal structure around which the new fellowship was to have taken shape. All this has been enjoined.

No one can prophesy the particular action this body should next take until the particular form of the judgment of the final court is known. If permitted, it may seem advisable, so much water having run under the bridges (and some of it not as pure as the Pierian spring), to have our constitution written before the union

is effected or to make a change in this or that other point in our procedure.

As soon as the case is out of court, whatever the outcome may be, representatives of all groups concerned should, I believe, get together for a conference or a series of conferences. To such a gathering should be invited Congregational Christian leaders who have been actively opposed to the union as outlined, those who have actively supported it, and those who have occupied a middle and mediating position—as well as leaders in the Evangelical and Reformed Church. With the advice and consent of the Executive Committee, if I still occupy my present position, I intend to call such a meeting or meetings. In the spirit of Christ and with a full measure of equability, thanks to such get-togethers and other possible measures, we should come out of the present crisis stronger than we were when we entered it.

But equability was not John Robinson's only emphasis: he spoke also of perseverance in well doing. There is our Christian World Mission. There are the enormous and unresolved problems of the Displaced Persons and Refugees of stricken Europe. There is the aching and misery in almost every continent of the world, which the people of Christ must have their part in assuaging. There are new nations being born, needing the nurture of the Gospel. There are, in short, all the momentous matters which we are to take up in this Council, not to mention all that confront the Conferences, the Associations, and our local churches.

Not in spite of our differences, but because these differences arise from vital though varying conceptions of God's will, shall we not redouble our ministries in the area where His will is crystal clear to us all? When a man's right arm is atrophied or otherwise incapacitated he is likely to cultivate amazing powers in his left arm. His difficulty does not prevent him from developing strength, from writing or even painting. So may it be with us. Our ecumenical arm may at the moment be injured—but this does not prevent us from playing our part strongly in the expression of truth and the creation of a world which accords more perfectly with the mind of Christ.

# THE PERMANENT AND THE PASSING IN FREUD[1]

By H. T. S. Guntrip, B.A., B.D.

It is eleven years since Freud died in 1939, and the recent publication of a biography by Helen Walker Puner[2] prompts us to a reassessment of his work. The biography has met with a mixed reception from reviewers and, on some, made the impression of 'stirring up mud'. This, presumably, is because the authoress turns Freud's psycho-analysis on to himself, thereby following Freud's own example, and because she retells the story of the unhappy internal strifes of the developing psycho-analytical movement. But psycho-analysts are as human as other people and must submit to their searchlight being turned on themselves and their work. Helen Puner is unfair to Freud in taking the line that Freud failed to resolve analytically his own Oedipus complex and particularly his own unconscious conflicts with his father. Freud claimed to have analysed himself, but it is now generally agreed that pure, complete self-analysis is not possible: at best it results in an intellectual understanding of one's own problems, which does not necessarily change the unconscious dynamic structure of one's personality. In fact, Freud probably went as far as it is possible to go in self-analysis, certainly much farther in the privacy of his inner thoughts than he ever revealed to the world. What he did reveal, particularly in *The Interpretation of Dreams*, makes it clear that his psychology was built up as much on the fearless study of his own mind as on the investigation of other people's. That entitles him to our profound respect, and he ought not to be criticized because there was no other psycho-analyst there to analyse the first psycho-analyst.

## 1.—*The Basic Scientific Achievement of Freud*

The work of Sigmund Freud was truly epoch-making, and there is no disputing that he was a genius of scientific investigation. Three Jews, Einstein, Marx and Freud, have made monumental contributions to the thought of the modern world. Marx and Freud took human life as their field of investigation. The influence of Marx on economics, politics, sociology and history has been that of a battering-ram. The influence of Freud, at first in the field of psychology, has been that of a dissecting knife, with minute care and enormous patience separating out structure from structure and assigning to each its function in the economy of the human mind.

1 To be followed by a second article entitled "Progress beyond Freud."—Ed.
2 *Freud* by H. W. Pumer. (Grey Walls Press. 12/6)

His results are infiltrating everywhere, capturing the citadel of medicine, entering into education, politics, law, morals, religion and contributing to every practical and theoretical, social and individual human science. A useful popular and brief survey of this ever-widening influence is to be found in *What is Psycho-Analysis,* by Dr. E. Jones. Those who only know some of Freud's more speculative writings often fail to appreciate his primarily scientific importance.

The scientific study of the dynamics of the emotional life might be said to date from 1883, when Charcot turned to the study of hysteria, that strange nervous illness which produces kaleidoscopic changes of aches and pains and symptoms of all kinds for which no organic basis can be found. Till Charcot, it had always been dismissed with contempt as all imagination or, worse still, the hysteric was a fraud, deliberately playing up. Charcot recognized that hysteria was a genuine illness which caused appalling suffering, and he set about a careful, descriptive study and classification of its symptoms. That was less than 70 years ago.

In 1885-6 Freud studied under Charcot in Paris, went back to Vienna and with J. Breuer began to treat hysteria by means of hypnosis, on the basis of Breuer's revolutionary discovery that often the symptoms of hysteria turned out to be the compulsive and unconsciously motivated reliving of the scene of some early and forgotten frightening episode and that when this was brought back to conscious memory the symptoms disappeared. That was just the starting-point which today looks rather crude and very inadequate. Gradually Freud found that (1) not everyone could be hypnotized, (2) the symptoms removed by hypnosis often came back again later and their removal involved the unearthing of ever earlier and earlier bad memories, (3) with great regularity, these early frightening scenes turned out to be sexual in implication, often consisting in episodes of sexual assault on the patient in childhood, and (4) most astonishing of all, these stories of sexual assault in childhood, more often than not, turned out to be not real occurrences but childhood phantasies that had made such a powerful impression on the mind that they had come to be believed in as true memories.

That is where trouble for Freud began. Investigation of neurosis had led Freud down into the experiences of early childhood and into the sexual phantasy life of the infant in the first five years, as the soil out of which all the torturing pains and sufferings of the hysteric grew. Soon Freud recognized that obsessional neurosis was only a different way of dealing with the same basic material. Gradually he built up his theory of the functional nervous disorders as resulting from a desperate defence put up by the conscious "ego" against disturbing and anti-social wishes, emotions and impulses of

infantile origin, that are repressed and unconscious but struggling to push back into waking life. The story of this slow, courageous foundation work can be followed step by step in the first volume of his 'Collected Papers', covering twenty or more years of work.

Freud's first written article appeared in 1893 and from that time his name has been a storm centre of controversy. From 1893 to 1918 his main interest was clinical and therapeutic. He was exploring neurosis and working out and perfecting his technique of psycho-analysis for its cure. From 1918 to 1938 his interest turned increasingly to speculation on social, artistic and religious matters, and the application of his theories as a general psychology of human nature going far beyond the narrow field of nervous illness.

There is much in his later speculative work that will not stand the test of time and that a religiously minded person cannot accept. Even here, however, he has forced on our attention the necessity for psychological investigation prior to general theorizing. The time will come when it will be accepted that no philosophical (or even theological) work can claim to be related to realities unless it starts from a competent knowledge of human nature in a scientific sense. It is easy to pick holes philosophically in Freud's later speculative theories of man and society and religion. Christian and other thinkers have often made that an excuse for airily dismissing Freud altogether as "extreme" or as "explaining everything by sex." The writer remembers, some twenty-five years ago, hearing and being greatly impressed by, a public lecture by a professor of a theological college which dismissed Freudianism as an erroneous system based only on the study of morbid minds. The argument was quite wrong, and rested on misunderstanding of, and probably lack of first-hand knowledge of, Freud's clinical and scientific work. Freud is one of the great creative forces of our modern world, and it is at our peril that we ignore him.

Let us say in brief what Freud's scientific achievement was. He, for the first time in history, found a genuine explanation of hysteria that enabled this serious illness to be cured. He isolated the obsessional neurosis, and clearly defined and explained phobias and the anxiety-neurosis. He first created a genuine therapy of neurosis and built up a coherent and usable theory of the whole range of functional nervous disorder. In doing so he laid bare the nature of the dynamic unconscious in man and invented the modern technique of investigating it. He drew up the first really scientific account of the development of human personality on the emotional side from birth to old age, and let light in on the darkness of the child mind. He discovered the fundamental mechanisms of the mind in its defensive operations against disturbing experiences, repression, projection, rationalization, and the

nature of dreaming. Just one thing alone, to have explained the dream, that hitherto baffling fact of mental life, is a stupendous achievement. Most of this body of knowledge is now accepted by all kinds of psychologists, and is more a matter of verified fact than of theory, though theory is essential for its presentation. Alone and unaided Freud created the modern scientific study of the dynamic personal life. Without him there would have been no Jung, no Adler, no psychotherapy in the modern sense. We quote a recent assessment by a psychiatrist. "It must be conceded that, were it not for the stimulating and energizing work of Freud and of those who have come after him, we might still be blundering along among the psychiatric catacombs of last century. Much of what Freud first propounded has undergone modification, both by himself and by some of his brilliant successors and equally brilliant secessionists: in this respect we find him in the illustrious company of the scientists of all ages. Much of his psycho-analytic therapy and speculation has become so much a part of psychiatric materia medica that the identity of the originator is liable to become lost in a wealth of long-accepted concepts and hypotheses."[8]

Many of those who decry Freud have not studied his writings, and are not in a position to appreciate the enormous relief of suffering that his therapy has brought to thousands, nor are they able to realize the tremendous impetus to all psychiatric development that he gave. The hospital psychiatric clinic and the child guidance centre of today are products of his work. His critics usually have read one or two of his most speculative monographs such as "Totem and Taboo," or "The Future of an Illusion," or "Civilization and its Discontents,' or "Moses and Monotheism." It is not there that the real work of Freud is to be found but in his "Collected Papers," the five volumes of which trace the fascinating story of his explorations in the dark continent of the inner mind. To-day Freud's basic psychological discoveries are often used by his critics without acknowledgment, while they dismiss him as "wild." Freud is one of the great benefactors of the human race.

2. *Reasons for Controversy over Freudianism*

Why then so much controversy? There are certain specific reasons for this; some of them are due to Freud and some of them are due to ourselves.

(a). Freud's fundamental discoveries were very unwelcome. They arouse everywhere deep and obscure anxieties in people's minds. This is inevitable. The fact is that our adult personality is built up over the top of, and at the cost of, strong repressions on the undissolved remains of our infantile experiences. The uncon-

8 *Psychiatry: A Short Treatise,* by Dr. W. A. O'Connor. 1948.

scious is normally repressed and as such exists in everyone. Freud broke into this forbidden region of the human mind. On the title page of his book "The Interpretation of Dreams," he put the Latin line: *Flectere si nequeo Superos, Acheronta movebo*—if I cannot influence the gods, I will move the infernal regions.

What does this amount to? In one sense psycho-analysis will always stir up the same kind of resistance as Christianity does, in that both are a direct challenge to the quality of our personal life. They ask us to examine ourselves instead of blaming other people. They require us to get ourselves put right instead of taking the easy way of assuming that we are all right and it is the next door neighbour, or the boss, or the government, or the social system that is responsible for everything that goes wrong. We are quite willing to know everybody's business but our own. As Jesus said we are always trying to pull motes out of other eyes while we have beams in our own. Because, like Christianity, Freudian psycho-analysis will not allow us to do that, it will always be greeted with the same kind of deep fear and hostility that religion evokes.

But this matter goes deeper. Religion deals with our conscious aims, values and reactions to life. We are never very anxious to see even our conscious personality clearly. We prefer to take ourselves for granted and attack the evils of life in other people. But psycho-analysis takes us even deeper into ourselves, into the unconscious region. Dr. Alexander writes: "It is important to realize that the total personality does not make a social adjustment, or, more precisely, a-social attitudes survive in everyone, even in normal persons. There is continuous conflict, even in normal persons, between the earlier unadjusted instinctual tendencies and the restrictive influence of the super-ego."[4] To explore the unconscious is to find out how strong and demanding are the infantile cravings for love that survive in us, cravings which come out in adult life disguised as cravings for food, or money, or pleasure, or popularity, or sexuality, or success; and to find, also, how ruthless are our surviving infantile angers and resentments when these cravings are frustrated. The normal economy of our personality involves the expenditure of much energy internally, keeping up an effective repression on strongly persisting infantile mental contents. Repression is apparently the normal method of dealing with everything in our uncivilized childhood that we have not been able really to outgrow. The stirring up of the repressed unconscious arouses acute fears of the overwhelming or disintegration of the conscious ego, which is what happens in part in neurosis, and almost wholly in psychosis. Thus any attempt to investigate the unconscious awakens stiff resistance and violent opposition. Even when such investigation is necessary to help a person to a cure the resistance

[4] *Fundamentals of Psycho-analysis.* F. Alexander. (Allen & Unwin) p.84

operates, and every psycho-analyst knows that everyone's first reaction to him and his science is one of deep obscure anxiety. This is the real source of the opposition to Freud. The antagonism is not philosophical, for errors can be corrected; it is emotional. It springs from our fear of self-knowledge, our fear of the dangerous buried strata of our inner life.

Having said that we can now turn to reasons for controversy due to Freud himself.

(b). In some ways Freud's terminology is provocative and misleading. To read that an infant is a polymorphous sexual pervert, that every boy wants to murder his father and commit incest with mother, that infantile sexuality is at the root of all emotional disturbance, is disconcerting if you are not prepared for it. There is truth in all these statements, but Freud made few or no concessions to human frailty in formulating his views. He was uncompromising and ruthlessly logical. A result is that psycho-analysis has become identified in the general mind with colourful terms like the Œdipus complex. This is a bad way to approach psycho-analysis. Another unfortunate result is that Freud's science tends to become identified with his own early formulations of his theories. These were incomplete, and where real facts were seized upon, as in the basic importance of sex, the facts were not at first always interpreted correctly. Thus those whose knowledge of Freudianism is not very thorough are liable to have quite misleading impressions of its real bearing.

(c). Freud's philosophical assumptions are highly questionable and, without doubt, they influence his general approach and the formulation of his theory. Scientific materialism, psychological hedonism and a belief, at times naive, in the supremacy of reason led him into a totally negative attitude to religion, ethical relativism, a purely external view of morality as socially imposed as a matter of necessary convenience—a view that allows of no intrinsic ethical values—and a purely biological view of human motives. Man is moved simply by innate needs to satisfy instinctual cravings. Life is simply a struggle to reduce instinctual tensions. The instincts of the inherited unconscious are lord of all. This brings us to the real inadequacy of Freudian psychology.

3. *The Biological Orientation of Freudian Psychology.*

Freud has given us a psychology of man as an organism, rather than as a person. That was inevitable when one considers the way psycho-analysis developed. It grew out of a medical man's attempt to find a cure for bodily illness. It is true that Freud soon found that the severe bodily symptoms of his patients had no organic basis in the sense of there being no infection or lesion of the nervous system to account for them, and he looked into the region of

the psychic life for their cause. But to a medical man, and a scientific materialist to boot, cradled in the intellectual atmosphere of the last quarter of the nineteenth century, the psychic life itself called to be explained primarily in terms of bodily functions.

That placed Freud on the horns of a dilemma. His intellectual assumptions tied him to biology and the gratification of bodily needs. The development of his discoveries pushed him remorselessly in the direction of psychology and the nature of the person and personal relationships. In fact, though Freud himself provided practically all the fundamental observations for a psychology of personality, he did not himself, properly speaking, provide one. His doctrine of man remained to the end a theory of instinctual satisfactions, rather than of primarily personal relationships. For Freud human relationships were subordinate to instinctual satisfactions: we seek contact with one another basically to satisfy our organic needs, arising out of bio-chemical tensions. Now there *is* that aspect of human life but it puts the cart before the horse. Present day developments are concerned largely with correcting this misplaced emphasis.

The position may be put in the words of one of Freud's own living pupils, Dr. Theodor Reik. "Most psycho-analysts have not observed that psycho-analysis has, so to speak, two branches. One is the research into the neuroses. The other is the psychology of dreams, of little mistakes of everyday life such as forgetting, slips of the tongue, and of wit and superstitions. The first branch led to contributions to the theory of sex, to the concept of impulses, especially of the libido. It goes in the direction of biology. Here are the most precious discoveries used for the understanding of neurotic and psychotic diseases. The other branch concerns purely psychological phenomena, emotional processes—no connection with biology is sought—inner experiences of the individual, dreams, wit, slips of the tongue, old superstitions conflicting with our free, conscious thinking. These two branches are not always clearly separated. Deep down their roots must invisibly meet; but one is bent more in the direction of general psychology."[5]

We would put this by saying that the two parts of psycho-analysis are the theory of the organism and the theory of the person. Freud was always being pushed from the first towards the second but never got there; and that is the reason for the most valid difficulties that serious minds have found in Freud's theories. The two major developments now arising out of Freud's work are psychosomatic medicine and the psychodynamic theory of the person. Both are Freudian in essence but post-Freudian in development.

The psycho-analytic theory of the structure of the mind still rests on this confusing intermixture of the biological and the psychological.

[5] *The Inner Experiences of a Psycho-analyst,* (Allen & Unwin) pp.13-14.

The mind is divided into three systems, the id, ego and super-ego. The id is the home of the inherited instincts and the source of all energy and of all active impulses, but it is a biological concept. As Dr. Fairbairn says: "It is energy without structure." The ego is an organization of psychic material into a coherent self that is adjusted to the realities of the external world; and within it, or over against it, is the super-ego, an organization of parental attitudes and values and dictates, that functions as an internal policeman or controlling authority, the conscience of the child. Now ego and super-ego are purely psychological concepts quite different from that of the id. They are, as Dr. Fairbairn says: "Structure without energy." This confused account of mental organisation cannot stand. The future of psycho-analysis rests with the disentangling of biological and psychological concepts, and the creation of a true psychology of man as a person. This would be a theory capable of dealing in a constructive way with the phenomena of religion and morals.

4. *Infantile Sexuality.*

Finally a word must be said about one of Freud's fundamental but much misunderstood discoveries, that of the sexual life of the infant. It will help us to see what is involved in this issue between the biological and the psychological, the organizational and the personal.

Freud has been accused of pan-sexualism, of tracing everything to sex. Many critics have not been at pains to find out what sex really meant for Freud. It certainly did not mean simply a desire for genital sexual relationship of an adult kind. Unfortunately the general public, and many thinkers who could have known better, have simply taken the Freudian sex in the ordinary popular sense. Let us look at a few facts. First, Freud could not escape dealing with sex, since sexual disturbance is actually there in most nervous troubles. The exact kind of sexual disturbance varies all the way from compulsions to sexual indulgence at one end of the scale to frigidity and impotence and disgust at sex at the other end; in addition, one finds that the sexual impulse may take unusual forms that are not normal kinds of genital sexuality. A person may be more attracted to his or her own sex than to the opposite, and physical interest may be manifested more in excretory or in sucking impulses than in genital ones. There is no dispute about all this. It is plain matter of fact and has got to be understood. It was in tracing the history of these troubles that Freud found himself pushed further and further back into the patient's childhood, and he had no option but to follow.

He discovered that infancy, the first five years, fell into three phases in which the child's emotional life is closely attached to three different physical functions. In the first year the mouth and

sucking dominates; in the second year lavatory functions are forced to the front by, often, elaborate rituals of cleanliness-training; from the third to the fifth years organic development brings genital sensations to the fore and the period of infantile masturbation sets in. In this third period the child reveals openly more decided attitudes of attraction to the parent of the opposite sex and jealousy of the parent of the same sex. These again are not matters of controversy; they are facts. Ask a mother how her son of four reacted when father was demobilized and the boy no longer had her all to himself. For example, a father went to London to work while his boy of four went to hospital for tonsilectomy. When the boy came home he had nightmares and his mother slept with him till the father came back at the week-end. The boy then said, "Wouldn't it be nice if there was no bed for Daddy" and displayed both aggressive and guilty attitudes towards his father. These things are there to be seen by anyone who has eyes to see what children do and say. Moreover, in every long analysis without exception dreams about infantile masturbation, defecation, urination, and sucking at the breast sooner or later turn up. These early experiences and pleasures and the frustrations that went with them survive, repressed, in the unconscious, and they undoubtedly have very much to do with the production of nervous symptoms.

The important issue raised by infantile sexuality concerns the way it is presented. If presented against the background of Freud's biological and hedonistic theory of man, it looks as if psychoanalysis teaches that human life in the end is reducible to sex in the physical sense, is nothing but sex, and that whatever you investigate it comes down to sex. The common sense of mankind has refused to accept that and rightly so. But Freud is really saying something of the greatest importance. We venture to put it thus. In infancy body and mind are indistinguishable, and all mental experiences are primarily 'tied to the bodily needs.' The older we grow, the less primarily physical does our life become. It never ceases to be physical in a direct and vital sense, and bodily pleasure and process never cease to play a part in our life, but the body becomes more and more the instrument of the person whose life expands into the regions of social, intellectual and spiritual values. The more infantile and immature a person is, the more compulsively tied to bodily gratification he is, i.e., the more he lives at the level of the small child's life when the body was the self. Sexual compulsions or the compulsive rejection of them in later life show that far too big an area of the patient's emotional life is arrested in development at that early stage when the life of the body was dominant. Over-valuation of any purely physical activity, eating, drinking, athletics, sex, sleep, is a sign of immaturity. Normal capacity to enjoy any physical activity according

to one's age along with adequate development of all the riches of cultural capacity is a sign of maturity.

In infancy, however, the body dominates the picture and everything that is experienced is experienced in a vividly bodily way. Fear, anger and love are all intensely bodily experiences to the infant. In the sense that the infant cannot experience anything except in a bodily way its life is sexual; for what is the most important thing in human life, whether in infancy or adult years? It is our relationships with other persons, especially those few who are vital to our well-being. The infant's life consists fundamentally in its relationships with mother and father, primarily with mother, and those relationships are basically physical ones. At no time in life is any human being physically handled so often and so intimately as in infancy. Whether it is being breast-fed, or washed, bathed, cleaned up, potted and wiped and dressed and cuddled and played with in romping games, the baby and small child live in a relationship of perpetual intimate physical stimulation at mother's and secondarily father's hands. That is the vital centre of its life. If it cannot, as it grows up, transfer that intimate physical relationship, which is always longed for deep down, to someone other than mother, and in the process subordinate it to the development of other and mental aspects of personal growth, then it will remain, at bottom, a child longing for the Garden of Eden of the infantile sexual relationship with mother as the only experience in which it would feel safe. If the child is forced to give up that early satisfying bodily relationship to mother in too harsh and disturbing a way, or if it has never really possessed it, then tyrannously strong cravings will remain part of its character all through adult life or else, in the effort to master them, there may be too drastic repression and frigid or impotent turning away from the body and sex altogether. But that is simply a sign of a maimed emotional capacity for relationship to other people.

The Freudian doctrine of infantile sexuality is profoundly true. It seems bizarre and unacceptable only when the cart is put before the horse, when sexuality is treated as if it were the be-all and end-all of life, as happens when biological impulse is regarded as the basic psychological fact. The truth is that the basic psychological fact, the natural quest of the human being, from the very moment of separation from mother, is a striving for relationship; first with mother and then beyond her with an ever widening circle of persons right up to the ultimate religious experience of relationship with God. In infancy the body and its satisfactions is the only instrument of relationship the infant possesses, and what it is seeking is not 'bodily pleasures' but 'contact with mother'. The experiencing of bodily pleasure is simply the sign that the relationship with mother that it needs is possessed.

# MEMORIES OF NEW COLLEGE[1]

By Ebenezer Rees, A.T.S.

The Centenary Programme bids us see how great is our privilege to be "sons of New." This roll-call of Principals and Founders, among them the four who wrote those immortal hymns—John Harris, Thomas Binney, Philip Doddridge and Isaac Watts—reminds us that we have a goodly heritage!

I have especial gratitude: on entering College,I had never stood in a pulpit or preached a sermon; and yet they took me in, trained and trusted me, sent me out on the glorious trek. How did so high-spirited a sheep enter this cloistered fold, and what did he find therein? By what still waters was he led, in what green pastures was he fed and who were his jovial companions on the road to Samarcand? And the Evangelists, wise and kind, who befriended him on the way, and led him when weary to the House Beautiful, and the Chamber called Peace, and strove to make him a vessel meet for the Master's use—this I will tell you, for it springs to life again "when to the sessions of sweet, silent thought, I summon up remembrance of things past".

New College—a noble House. An example of Gothic architecture scarcely surpassed in this great city. It bespoke the dignity and strength of those who conceived it though it lacked the comfort and amenities of the later House, and especially the chapel.

On a wintry day of the year 1898, see a young fellow leave his pharmacy in the neighbourhood of Grosvenor Square, mount a 'bus at Bond Street drawn by two horses while a jocular driver holds the reins; where is he bound for? A wholesale druggist's in Aldersgate Street, where he leaves an order, claps a bottle of Duncan's chloroform into his pocket, and hurries back to Memorial Hall, where the Council of New College meets at half-past three, Dr. Alfred Rowland is in the chair, flanked by venerable men, most of them bearded and solemn-faced. I did not feel as nervous as I should: perhaps the chloroform in my pocket put my fears to sleep, or was it the security of that profession of which it was a token? Says the Chairman: "You are a chemist? Yes, Sir. How long? Thirteen years, most of them in Mayfair. Happy? Very. And you are ready to give up a certainty for a probability? Yes, Sir. Will you take this Testament, and go to the further end of the room, and read a portion of the 16th chapter of St. John's Gospel"? It told of a Shepherd who laid down his life for the sheep. . . . "Do you think you could be heard? Yes, Sir, especially in

[1] In commemoration of the Centenary of New College, London, 1950.

Welsh". There dawned a smile on the Chairman's face; it ran around the room. Then followed other questions, and in a few days, a welcome letter. My pastor, Joseph Parker, my friend Ossian Davies, and my Bible-class teacher at the City Temple, Mr. Woodall, had each given me a hand, and after a mild examination in Greek, I was accepted for the theological course, being excused the classical, having already won my diploma as a chemist. Then on a gentle morning of September, I crossed the greensward of New College, sentinelled by whispering poplar and brave old London plane, and stood at the door, turned the big handle, and went in. So began three eventful years, every hour of which was golden.

Within that door, the first thing to impress me was the Principal's ample beard; and next, the length of the corridor, up and down which trod a procession of tattered gowns which appeared to be a company of pilgrims. One such garment was given to me, which I wore till there was little left to wear; then bequeathed it to some unknown freshman. So I joined the Socratic circle, daily discussing and disposing of all questions in the earth and out of it, to our entire satisfaction . . . I am back there now!! Is that the bell? The Principal awaits us in his classroom, to share his pastoral talks, more precious, so we thought, than those laborious disquisitions on systems that had had their day and—well, we found in later years that they had not ceased to be, but were an essential background to our beliefs. Or is it a Wednesday morning, when in the upper room our sermons are slashed by learned seniors who tell us "how to do it". Later in life, those magistrates grew in mercy, their tongues tamed and touched with kindliness. And now, the "Principal" speaks pouring balm upon our sores, and these wounds in the house of our friends are healed.

A new world for a man of thirty who to the surprise of parent and friend, gave up what he had laboured to attain. To those who would dissuade him, he could but reply:

"I hear a voice you cannot hear: it bids me not to stay,
I see a hand you cannot see: it beckons me away."

But those years were not lost, with their manifold experience of life. They helped me to sit in the pew even while I stood in the pulpit; to guess what goes on in the mind of those whom it is my privilege to lead into the Unseen, when the labours of another week have closed, and the heart cries out for God, and sometimes does not know it.

It was the closing decade of Victoria's reign. Britain was prosperous, and there was peace. Gladstone and Salisbury were alternate Prime Ministers. They were the days of Tennyson and Browning, Huxley and Tyndall, Roscoe and Attfield, Gilbert and Sullivan, with DeReszke and Melba at Covent Garden and Madame

Patti still singing "Home, sweet home." Henry Wood at the Queen's Hall gave us the key to Beethoven and Mozart, through whose magic casements fell such music as the angels sang above the fields of Bethlehem, telling us how "the isle is full of noises," which transcend the angry tumult of this modern Babylon. And of preachers? Spurgeon was at the Tabernacle, Parker at the Temple, Farrar at the Abbey, Stopford Brooke in Bloomsbury, John Clifford in Westbourne Park, Mark Guy Pearse and Hugh Price Hughes at St. James' Hall—the one edified and the other electrified the West End. Horne and Jowett, Horton and J. D. Jones were in the morning of their ministry; John McNeill at Regent Square, General Booth everywhere; Henry Irving at the Lyceum, and Dan Leno at Drury Lane; and not the least of these was Dan, dispenser of innocent glee, dispeller of gloom. May he and his kind not also be the servants of One who said: "My joy shall be in you"? All these I heard and more. Yes, there were pigmies in those days, and some giants. The Victorian is not ashamed of his vintage.

After years in business, here was I back at school. Professors were patient, comrades kind. Mornings were given to lectures, preaching class twice a week, when in the presence of the Principal one by one we would conduct worship—a severe, yet salutary discipline. You had as critics your fellow students, and had to take all they said with becoming grace, though you sometimes felt like a member of the House of Commons when he cries: "Will the Hon. Member dare to repeat outside these walls what he has said"? Thus were we taught that the man in the pulpit is not Sir Oracle, who stands six feet above contradiction. And if in later years we forgot, it was to our loss.

Though attached to the University of London, we did not then work for the B.D., our goal being a degree known as A.T.S.—Associate of the Theological Senate. Dr. Cave has told me that it was the equivalent of the present B.D., which cheered me greatly; since when I have thought of adding five letters to my name: B.D., M.H.B., which being interpreted means: Bachelor of Divinity Might Have Been. But no, for the last lap of the race, I will rest content with the Hebraic name by which I was baptized without consent, and wear it unadorned. As to sport, I did not shine, being fonder of physics than of football; so they made me linesman. And never did a player wave his flag with more enthusiasm and less knowledge. But, oh, the comradeship! The road to Kensal Rise, the mud of Wanstead Flats, the annual trip to Oxford when we showed the men of Mansfield the rigour of the game—among them Frank Lenwood, Henry Carter, R. J. Evans and others who have honourably served their day and generation.

College Sundays: These were a relief, and took us from the Cloister to the Hearth, gave us glimpses of many a home. How sweet the memory of those village chapels, where we learned to pray, and trained our faltering lips to tell the story which now lights up our lives! Can I forget the Old Mill at Aveley, where Father Elliot and his helpmeet housed us for the weekend, and slept us in the prophet's chamber? Or Farnham, where our host was a taciturn labourer with a wife as talkative as her parrot. "Hold your tongue, woman, and let the young man have his supper." A ladder led up to the loft: all clean and wholesome there, with a candle to light my way a bit nearer Heaven; good to dream in and perchance see another ladder, muse on Bethel and the morrow's work. With it came a voice from below: "Are you up? Your egg's hard boiled". Yes, she talked. Which reminds me of old George who met his comrade on the street: "How's your wife, George"? "Oh, she keeps a-jawin, and a-jawin, and a-jawin." "What about, George"? "Wall, she don't say". Often have I thought of George while I am preaching. Is there someone in the audience who will later ask his neighbour: "What did you think of the sermon"? "Well, he kept a-talking, and a-talking, and a-talking". "Yes, but what about"? " Well, he did not say." Sad, if with all our toil, we miss the way home to the mind and heart of our fellow-men.

And Wrestlingworth in Bedfordshire. The three-mile walk from Potton on an evening of June, through lanes fragrant with wild-rose and meadowsweet; through the fields to Cartwright's farm, to be welcomed by man and wife and two small boys who each played his penny whistle—that ineffable instrument on which alone I excel; so we three were sons of one bosom, and rivalled the birds at their evening hymn. And so to bed. Morning brought the Sabbath and little Bethel with harmonium. Here I preached those two immortal sermons which every student holds in his breast. He has told them so often that they are woven into the fibre of his being; so he can preach them waking or sleeping, on his head or on his heels; believing with Herber Evans of Carnarvon, that you never get hold of a sermon till you have given it twenty times. In later years, when the week has been long and the diary dark with events, often have I longed for one such discourse. Surely some things are worth repeating, if you have put your best into a form which toil and prayer have chiselled and perfected? Reverently be it asked: how often was the Sermon on the Mount repeated, and the parable of the Prodigal, to have dug themselves into the rustic mind and memory of those first Evangelists so that they recalled the very words? "No man spake as He". As to sermons: outside a chapel door one Sabbath morning, a villager grasped my hand and said: "The greatest sermon I ever heard

was that you preached today". I took no pains to disturb so comforting a conclusion. Years after, I found that sermon among my sheets, and remembered how Shakespeare has a word for it: "A poor thing, but mine own."

And our Professors? At the Jubilee Celebration, fifty years ago, I remember how the veterans of those days gave many a good-humoured tale of their tutors; nor can I refrain from putting my oar into those agreeable waters. To begin with, Principal Robert Vaughan Pryce, whose guidance and comfort meant so much to me. Tall and stately, with flowing locks and Aaronic beard; not brilliant or creative, but rich in commonsense. To walk with him on Hampstead Heath and hear him talk was to view the borders of a well-stored mind. His lectures were noted for their sub-divisions, to designate which he would call up half the alphabet and all the numerals, pegs on which to hang his propositions on the line of remembrance. Alas for me, the winds of time have blown those lectures far; yet something remains, rich and strange, having like myself suffered a sea-change in those adventurous voyages which the mind must take in its quest of the Holy Grail.

And here is Professor Adeney, silver-haired, with beard neatly trimmed; neat too was his dress, and he often wore an engaging smile; yet there came an occasional tartness of speech which fell from his lips like an acid drop. Prime New Testament scholar acquainted with Cyprian and Origen, he could recreate those Early Councils, and bid you sit down with the Fathers. For him, the transient present was illumined by his sense of a past that never vanished, and in which he moved with ease. A laborious student who expected as much of us. When we failed, his rod fell; and we knew it was deserved.

Professor Bennett was our guide through the arid country of the *shevâs*. Expert in Hebrew, modest yet firm, gentle but never weak, with a delicate humour which would turn the table into a roar when our teachers dined with us at close of term; surnamed "Beaky" because of that noble organ which arose like a young Matterhorn from the plain of his placid countenance. In quiet tones he analysed the Pentateuch, and unwove those tangled threads of J and E and the Priestly Code; and none of us slumbered while he spoke.

And Radford Thompson, "Raddy" to the irreverent; clean-lipped, classical of countenance, whose rotund periods on Hegel and his ilk keep echoing in my ears across the hills of half-a-century. At first I wondered if he was one of those people called philosophers, who say what everybody knows in a language which nobody understands. Gradually I entered into the orbit of his vocabulary, and picked up a few crumbs thereof, adding a cubit to the stature of my speech—or so I thought. His notes were edged with the ivory

of age, and certain of our seniors held that they should be revised, and generally earthquaked. I have heard the same thing said of sermons; there's no satisfying some folks. Ah, but you should have heard "Raddy" on Descartes, "Cogito ergo sum". He said it with a smack, followed by a sniff, which plainly meant "Gentlemen, what d'you think of that?" I thought mightily of it, and resolved to tuck it into my sermon for my little flock in the village of Elstree, of which I then was bishop. But there arose before me the face of a fine old farmer with whom I often spent the Sabbath: I saw us walking through the fields after morning worship, and he would say: "Them furrin words you spoke today—well, you know, we like to hear the Gospel". And I have prayed to keep off the Latin and long words. A little Welsh occasionally perhaps, for they do say it is spoken in Heaven. But what more does a preacher need than he can find in the Bible and John Bunyan to clothe his thoughts and make them live?

Josiah Richardson: he doctored us in speech. Erect as a pole, and as thin. Five feet ten of him, and as lean as he was long. An actor's face and sonorous voice which would roll out the soliloquy in Hamlet, and terrify us with Macbeth:

"Will all great Neptune's ocean wash this blood
Clean from my hand? No, this my hand will rather
The multitulinous seas incarnadine,
Making the green one red".

He taught us the rules of elocution, then told us to forget them, and "stand on our hind legs and talk, as Henry Ward Beecher, prince of preachers, used to say: "Let the voice be full, free, forward, flowing"—these were his watchwords.

There was another who came from Cheshunt during Adeney's absence in the East: scholar's stoop, cherubic twinkle, gown easefully swung across capacious shoulders. He lectured on Church history, and we liked him much; Professor Andrews—a man of gracious memories. Dr. Cave, then Principal of Hackney, relative of our present honoured Head—I do not remember seeing him at New, though his students daily came to us for "Arts", and were held to be better preachers than the men of New; while to balance matters, we were supposed to excel in—but we will let that pass.

Howard Staines was our Secretary. Early had he lost his locks, and was christened "Baldy" by Arnold Bryson, that gay troubadour who blossomed into a missionary, as witty as he was wise. Forty years long his presence was beautiful on the plains of North China, and his force is not yet spent. He had a name for most of us, and called me "Hitherto," which proved him to be no stranger to Old Testament monoliths and their inscriptions. As for Staines, a quiet figure; with noiseless tread he would stalk the

corridor, working to a system, efficient without being fussy, never seemed busy but always was. And Hubbard, our caretaker! funereal of countenance, pale, black-bearded, confidant of the Principal, who valued highly his opinion of "us men". He came from Edmonton like John Keats, and, like Keats, he made his home in Hampstead. Whether he had his nightingales I know not, but he spoke the richest Cockney that ever I did hear. As my first term drew to a close, and examinations were at the door, Hubbard whispered to me: "The secret of these 'ere exems is 'revoise, revoise, revoise' ", which sent me nosing my note-books, feverishly stirring the embers of a mercurial memory. Hubbard had a plump and pleasant partner, as bright as he was sad. She cooked our dinners, and gave us prodigious plates of "spotted dick" twice a week and after that sirloin, which now we never see.

College life has more to give than lectures and exams. Converse with our fellows, evenings in each other's rooms, contact and clashes with other minds—I knew not then what wealth all this would bring. In the rough of conversation and the tumble of debate, I learned how to disagree without being disagreeable, and found how futile it is to hold there are but two sides to every question; your own and the wrong side. This helped me in later years to steer a stormy committee and be tolerant. On Friday we held our House Committees, the senior student presiding. Here I made my first acquaintance with deacons, and tasted the varied wines of that self-revealing hour known as the Church Meeting. Much of my future I saw in embryo at such times.

And my fellows? Time would fail me to tell you of them all, still let me call up some of those beloved faces. George McLuckie, in whose ample presence there was security. Let Isaiah paint him: "A man shall be a hiding-place from the wind, a shelter in the time of storm"—which Mac became to many. And Edward Kirby, earnest and studious; lover of books, he led me into fruitful places. And Stanley Bawtree, our precentor, with twinkling eyes and tenor voice, leader of our quartette, and Ernest Dowsett the picturesque, an artist in all he did, with a charm of speech and an elegance of manner which we quietly coveted. Herbert Heywood, our versatile reciter: grave, still eyes gleaming with sudden humour. Hywel Hughes who drew to himself degrees like a magnet and grew into a College Principal; but best I recall how he sang to me one morning: "O love of God, how sweet thou art, when shall I find my willing heart all taken up by Thee"? And ever he comes back to me in the singing of that hymn. A shining intellect—ah, but he was great of heart. And Philip Rogers: was he another John, the son of Zebedee? It was said of a certain man, when he entered a room, it was as if the light had been suddenly turned on. That was Philip Rogers. And his companion Bond Thomas, whose

ample brow gave him a scholarly mien. He had the heartiest laugh in college; it made you forget your cares and to feel cosily warm on a frosty morning. He preached a sermon on the Sower, of which one of his audience still hears echoes when he walks through the cornfield. And Bernard Pryce, the Principal's son—as unlike his father as a son of the manse can be, and often is, except in his face, the noble lines of which were afterwards stressed by many sermons. An M.A. and LL.B. of Trinity College, Cambridge, a man who had no "side"; wit sparkled in his eye, humour bubbled in his speech; with large social sympathies and courage in declaring them; very kind, and very scornful towards things which he despised. And Frank Wheeler, with whom it has been sweet to work again in the evening of life. That speech he made at one of our debates, when with resonant voice he revealed the Evangelical faith and fervour which have inspired all his years! not easy to do in a gathering of students, some of us very learned, prone to forget how Schleiermacher tells us that religion is based on feeling rather than on thought. Frank has proved his courage on the field of battle, and his ardour in the paths of peace. A friend to many, not least to his college. Lady Grey said of her husband, "He lit many fires in cold rooms". So has he . . .

There was a man of Hackney, ever a delight to meet, who has done an abiding work in this great city. Ere he returned to it, my fortune it was to be his fellow-labourer in the North; and I am rich in having known Ernest Barson and his helpmeet Miriam. Among my class-mates was Henry Cubitt—one of Morgan Gibbon's disciples, a man of rare sincerity; and Frederick Cator, to whom I am debtor in that he led me to Mark Rutherford, himself a New College student for a time, whose works are a discipline and delight. Nor let me forget Ernest Wallis, a man of humble faith and steadfast love, the only one of our year still to be "not out;" and John Henry Cox who laboured zealously in many quarters and is now Secretary of the Protestant Union; we looked at him with envious eyes when he left New with a century of sermons all his own. And there was Stanley Cox of Bangalore, one of many whom we sent forth to the mission field. And three who migrated to South Africa, and have given their lives to its churches: W. E. Morgan, J. H. Glover and Harsum Taylor. And old Lambert, surnamed Grandpa, since his bald pate and fatherly voice gave him an ancient air; Grandpa preached a sermon on God which began with a blaze of great names. One of the critics advised him to omit those names, and pass off their opinions as his own. The class roared, but the Principal turned an uneasy head with a jerk of disapproval at such goings on. And Lewis Johnson, footballer and thinker, who going his own way, blossomed into a writer of delicate prose, with which he clothed the most sensitive and chal-

lenging of sermons. And Merlin, the youth who laughed at examinations and astounded examiners; a glorious voice was his in Mark Antony's 'Oration; excelled in many ways, among them in laughter—that precious gift vouchsafed to man alone.

Two other Principals let me name. Dr. Garvie came after my day, but I met him at some of the many societies which he served. After long residence in the North, his accent fell pleasantly, yet strangely on my ears. It had a tinkle of its own. As a "brither" Celt, I loved him in that he never isolated his "r's"; they trilled before and after, and enriched the many tables which were brightened by those stories with which his barrel was always filled. Dr. Forsyth we esteemed as scholar, writer and preacher. Did he not deliver at our Jubilee, not a "three decker" but a "six", on "The taste of death and the life of grace," which took seventeen columns of the "Christian World" to launch it forth on Congregational waters? And while naming that friendly journal, let me not forget another of our men who, in its pages, preached to a thousand preachers week by week, and shared with them the first fruits of an ever-fertile brain—Jonathan Brierley (J.B.). His essays have an abiding place on the shelves of his contemporaries.

We rejoice in those of our men who have been chosen for high places during the half-century. As Chairmen of the Union: Alfred Rowland, Arnold Thomas, P. T. Forsyth, W. F. Adeney, Bernard Snell, Griffith Jones, A. E. Garvie, T. J. Viner, R. W. Thompson, Ernest James, Maurice Watts and Lovell Cocks. Mitchell and Wells served as Secretaries of the Union, and Wheeler, Green, Powell, Janes and Bickley as Moderators. Many have gone to the mission field; we gave to the L.M.S. a great Home Secretary in Bitton, and have lately spared to them Janes, as General Secretary, in whom our hopes are high. Here are nine Principals of various Colleges: Alfred Cave, Vaughan Pryce, P. T. Forsyth, Sydney Cave, W. F. Adeney, Griffith Jones, Hywel Hughes, Lovell Cocks and M. Charles. Surely a record to make us glad.

New College was not residential, save for our daily lunch. So I lived with a milkman in West Hampstead who came from my county, called by Wordsworth "the sweet shire of Cardigan". He and his wife gave me of their gold: I ate and drank with them. A refreshing change from the world of books was this return to the courts of a simple life and human nature's daily food. To that home there came a child, and her name was Nell; I would play with her in her angel-infancy, seeing in her eyes, in the unconscious radiance of her face—seeing it still as I remember her—something beyond this earth; "bright shoots of everlastingness". That little one did surely lead me nearer to Him who was once a child, and laid His head on a pillow of hay. To have lived

with David Lloyd and his wife I reckon was an integral part of my College course.

So on an evening of June I stood again at the College door, now inside, lifted the latch for the last time, and said goodbye to "New". I was called to the grey North-East, and the Principal came to my ordination. The students sent me a gracious message; the hand which wrote has long been stilled, the kindly hand of Allon Smith. Next morning I saw the Principal to his train, proud to walk beside him through the streets of Sunderland. Then home to my helpmeet, saying: "Now my dear, our work begins. I must practise all that College has taught me, and you will help me." And she has.

"We've been together now these fifty years,
And it don't seem a day too long."

Fifteen years we spent in that beloved church and town; and were thus prepared for thirty arduous years in Enfield, and the terrors of two wars; living, working, suffering, sorrowing among heroes, uplifted by our faith.

And now that the long day closes and he is come to Evensong, what has this aged disciple to say as he surveys the journey which began at "New"? This: all the years he has been to school. Teaching others, he had been taught. He has walked with Him in Cana where was a wedding, in Bethany where was a grave; he has learned to comfort the sick and befriend the sad; to share and sometimes excuse the exuberance of youth, remembering his own; learned to suffer fools gladly, having often been one himself; to forgive offences and clean the slate ere he goes to sleep, so that every day should be a fresh beginning. All this he has tried, and failed, and tried again. Men and women are far more interesting than the books some of them write. Reverently I will say that in man, as in the Saviour of men, the Word becomes flesh, and we may behold His glory—not full of truth and grace, yet bright with those clouds of glory which reveal our celestial origin and proclaim our eternal destiny. How good to seek, like our Lord, for the best in every man, and often find it. True, I have met with Demas who forsook me, and the coppersmith who provoked me; but have I not also walked with John and supped with Nathaniel and numbered Barnabas as my neighbour? And has not Onesiphorus oft refreshed me? The women of Galilee, the sisters of Bethany, and she of the precious spikenard—all these I have known, and so have we all. And if all the Bibles were burned, and the Gospels declared to be a fraud I would still believe that Jesus lived, AND LIVES. For I have seen Him, known Him, loved Him in the lives of His people.

# P. T. FORSYTH: REACTIONARY OR PROPHET?

By H. Cunliffe-Jones, B.A., B.D., B.Litt.

In 1905 P. T. Forsyth delivered two addresses as Chairman of the Congregational Union of England and Wales.[1] The first was called 'A Holy Church the moral guide of society'; the second, 'The grace of the Gospel as the moral authority in the Church'. These two addresses express the central concern of Forsyth's life, and the heart of the message he felt himself commissioned to proclaim.

Here is no cloistered theologian, occupied with technical problems which only impinge on the mind of those preoccupied with ecclesiastical concerns. Here is a man who stands in the open and asks how can the public life of mankind be transformed to become the life of the people of God. He is concerned with the issues that concern every man with any statesmanlike vision. And here is a man who is concerned to ask the Church whether it has a gospel to match the scale of events in the modern world, or whether its gospel is a thin, pietistic piping in a world too majestic in its scale and evil to heed, let alone be mastered by, such pathetic irrelevance.

Forsyth believes that the human problems of the world are so great that they can only be mastered by the redeeming activity of the Holy God whose love is manifested in the cross of Jesus Christ our Lord.

'The great problem before civilization', he says, 'is the moral problem. It is difficult for most men not to make public facilities subserve their private interest. In these circumstances it is a mighty public matter that there should reign in the soul a principle, with the force of a passion and the authority of a religion, to consider first the common weal in the faith of a common salvation through love. Nothing less than religion can bring about such a result'.

Forsyth is emphatic that the Gospel that we preach must be able to speak authoritatively to the greatest powers that rule in our world. 'Two things we discuss much, but we do not *measure*—the old Cross and the crisis of today. And we do not correlate them. We read the Cross without knowing the context of the world it stands in. And we too often approach the world without that searching and stable sense of the final reality of Christ's Cross which alone can make headway against the near and urgent orders of the day. And then, stunned by these pushing importunities, we are dull even to the subtler forces within them. Have we a real, relevant message to the

1 *Congregational Year Book*, 1906.

greatest powers now ruling in the world? The Cross has. Have we? To our Churches in the gross, is the holy, public Christ a reality as practical and piercing as business, family, property, law, politics, and empire?'

Where is the world getting to? The Christian, according to Forsyth, is at any rate clear about where the world ought to be getting to. 'The object of society', he says, 'is now, since God's act at the creative centre of history, the evolution of holiness and its actual establishment as the controlling principle of human relations'. But only the morally transforming power of the cross of Christ will help mankind to reach its true goal.

'We dream, we more than dream', says Forsyth, 'of a millennium of society, to arrive through historic and ethical growth, not through a catastrophe arresting history. But can it have any other meaning than the final victory in society of goodness? But how is this possible without religion? Without religion society would be maimed of at least one of its great energies. But religion, if it have place at all, takes the ruling place. A religion worth anything to society is the ruling power in society. But what is a social religion worth without some object of faith? And, unless the positivists are right, it must be an object other than the society it must amend and rule. For such a result its object must be a goodness established above and beyond the changes, desertions, and assaults of society. Nay more; the assault and sin of society has challenged, renounced, and overthrown that goodness in human affairs. Therefore the object of the social faith we need must be more than goodness that cannot be shaken in itself—a goodness invulnerable; it must be a goodness indefectible, which establishes itself out of the shock of human wickedness, destroys that wickedness by a central judgment, recovers all in principle, and at last covers all in fact. The object of our religious faith, in any effective social religion, must be something more than a mere revelation of absolute goodness as a rock of ages amid the storm. It must be more than a manifestation, it must be an achievement. . . There is no moral society possible except by a religion which turns on holiness, and whose supreme interests gather actually and not speculatively at the point where Holy God overcame the world'.

This certainty of the victory in Christ over all corruptions in the moral life, gives to Forsyth an optimism about the life of man in face of all his difficulties. 'We have a sure foundation', he says, 'for endless moral effort in a holiness which may be wounded but cannot be shaken, nay, which remains redemptive forever. And we have a moral lever whereon to raise to such a moral height the whole society of the race'.

What about the other ideals of life which claim to give an answer

to the meaning of human life? What has Forsyth to say about them? 'There are', he says, 'finer and higher moral ideals abroad today which I will not insist owe their origin to Christianity. Are these claims to be barred out on the very threshold of society? No. But if they are granted entry, are they likely to be content with anything less than the recasting of the whole ménage? The answer to these questions depends on their religious root. How far are these ideals the principles of ethical, holy love? In a word, how far do they give effect to the Gospel? How far are they the form forced from the moral nature of the Gospel by the actual exigencies of the social hour? Because I do not see anything but the Gospel which even pretends to offer moral corrective and control on such a scale as the most progressive and worldly parts of the world require. I am sure man will be submerged in material civilization if the best moral principles of society remain but canons or ideals of ethics, if they have not behind them a religion more positive than positivism to force them into a public life. Prosperity and progress are very well, but after all they belong to the pagan side of life. And that is the underside. The upper side, to which all the prophets bear witness, is righteousness and peace. And where in religion have these things already been secured and made spiritual realities waiting to come in? Where but in the Cross of Christ with its establishment of God in evil man, its accomplished reconciliation of holiness and history?'

And what will happen if we attempt to cope with the problems of human existence on any lesser basis than this? Forsyth is unhappily clear as to the answer. 'If we bring a Gospel whose first charge at its centre in Christ is not the honouring of God's holiness, then the moral demand must slowly slacken; whole tracts of life will be exempted from it; the soul's worth will decline with our conception of God's requirement as the soul's price; and men will be more easily treated as tools in a great concern, or as pawns in a great game. Material progress, in the wake of invention and discovery, will trample over human sympathy, and progress itself in the end will succumb to some form of disintegration and anarchy. The God we need is not One who simply satisfies the necessity of the human thought or heart, but chiefly the demands of His own holy nature. He is One who intervenes as the world's Saviour, not in spite of His holiness, but just because of His holiness which makes Him the God for the most wide and exalted moral faith. And what was in view was the reconciliation of mankind, both as to its source in the Cross, where the Kingdom came, and as to its goal in the Kingdom as it is yet to come. We need for the moral purposes of society a Christ who redeems because He atones, and atones because He is holy, and is holy because He is God. How can we improve such a vast, wilful,

dreadful world as this to any moral purpose, except by the pattern shown in the Mount, except we believe that the final, moral conquest is not in this world, but in a world unseen, where the righteousness we labour for is already holiness in being? And that absolute conquest took place in the viewless victory by the death of Christ. It is to be consummated actually in the far off kingdom in the heavens. And the procession of its entry is the moralising of intervening history. Life is explicable and manageable only by eternal life'.

That is Forsyth's main argument. The whole life of mankind can be lifted, and cleansed, and turned into God's way of holiness, because of the moral victory of the Cross over all the forces of sin in the human heart.

We ought to notice here two convictions which roused his criticism. One was that the love of the Gospel means only human kindliness. 'If love meant but pity, it would be a feeble factor in the great cause of the world. If it meant mere friendliness, or mere affection, there is nothing in its charm that would justify our faith in its triumph. If it meant but philanthropy, and if the final judgment turned wholly on our life's obedience to precepts of brotherly kindness or non-resistance, then love would not give us a basis for political action on the large scale. It has not enough of ethical principle in it. It is too small and personal in its dimensions'.

The other conviction which roused Forsyth to criticism was the assumption that the teaching of Jesus alone gives the meaning of the Gospel. Forsyth sometimes does himself injustice here, and may give the impression that he set aside the teaching of Jesus. Of course he did not. It was the whole Christ that he wanted, and the Cross was for him the act in which all that Jesus was and is found expression. To take the teaching of Jesus by itself as the Gospel for the twentieth century was, he was sure, to miss the real power of the New Testament.

'We are apt', he says in words that will bear pondering, 'to take our chief stand upon the *precepts* of Christ. They seem very simple, and they provoke some bitterness by their contrast with our complex and sophisticated age to which we directly apply them—directly!—as if 2,000 years had not come and gone, or as if we had never read a word of Church history in our lives. Would Christ say in present circumstances exactly what He said in an age so totally different from His own? Would He tell us to give to him that asketh, or forbid us to keep a balance at the bank? We may make Him a legislator, as if He were a finer Moses. And we are in danger of losing the Gospel in the Gospel's humane law. We make the cardinal mistake of thinking that the Kingdom of God was set up in the ideal precepts of Jesus, instead of in His Cross. But it is by the Cross we are to read all the precepts and if necessary revise them.

Precepts may be but local, temporary, individual, and they always tend to become either casuistic or out of date. Moreover, the Apostles (it is very remarkable) did not appeal to standing precepts of Christ, but to His Spirit. They prescribe Christian duties in a free fashion from the mind and spirit produced by grace. Christ's supreme eternal work is in His Cross, which contains, along with the power, the principle which solves the problem of every age. And it yields the principle to the faith that questions it severely from a thorough knowledge of the age'.

To his statement of principle Forsyth adds a practical application of it to the needs of the day. Since then conditions have changed considerably. That is not to say that Forsyth reading this section in the light of today would withdraw it. The experience of the twentieth century since he gave this address—two world wars, prolonged unemployment, the rise of Communism, atom and hydrogen bombs—would only have confirmed Forsyth's sense that he was right in his diagnosis of the need of the world and of the answer to it. But the situation of a disintegrating capitalism in 1905 needed one application, and of our modern socialized State another. And that application Forsyth would have been ready to make.

'Christian ethics', he says, 'cannot be satisfied with calling on people to glorify God in their station. It must go on to promote such a reorganization of industry as may give the worker freedom to live and hope as a man should, to keep a secure home and property, and become in some sense a responsible partner in the industry of which he is so great a part. This cannot be done simply by the goodwill of certain employers; it involves a gradual change of the whole system, under the ethical influences which it is the business of a Church that understands its business, its Gospel and its world to foster. It carries with it, of course, a new personal relation betwen employer and employed, and a change on both sides. Exaction must cease on the one side, and 'ca'canny' on the other. There must be a mutual respect for social duty. Both the soul and the brotherhood must acquire a new weight and claim. Christian love must give up some cooing and go to business. It must take the industrial form which is more principle than sentiment. And it must follow economic and not philanthropic methods alone. It is impossible to seclude economics from such moral control'.

So, too, Forsyth looked at the problem of making the mass of the people responsible for the well-being of the community. 'How shall we give the masses of the people', he asked, 'the sense that they belong to society like the rest, and have an equal interest in its order and progress to moral and even holy ends? We have received them politically, but it is a failure. Why? Because we have not

gone far enough. We have not received them industrially, and only very partially in religion. It is an ethical regeneration of the whole nation that is required from the churches. And by God's grace they will bring it. What can regenerate a nation in that way but the Christianity that converted the nations, nursed them into nationality, and holds the secret of their moral dignity and power, the secret of public conscience and soul? Nowhere outside Christianity can moral regeneration be found either for Church or State. The millennium for the worker rests on the moral principle which is the holy soul of the Church and the power of the Gospel. The Church, of course, must be what its Gospel makes it. And this same Gospel that makes the Church holy is the only principle that can make society either safe, just or glorious. We need a better Gospel far more than we need mere Gospelling. And church attendance will come if we wait better upon the ministry of a wise, searching, humbling Gospel'. But the public situation can only be met if the Church is nourished to perform its true function. 'The Church', Forsyth had said, 'is a holy Church; but it is not so because of its actual sanctity or fraternity; it is so because of its choice of a holy God, and its redemption by a holy Christ'.

But what keeps a Church true to its function? This is the question Forsyth grappled with in his second address on 'The Grace of the Gospel as the moral authority in the Church'.

What is Forsyth's problem? It is this. 'As a whole we have never really faced the spiritual situation created by the collapse of Biblical infallibility for communities that had long repudiated the final authority of the Church. And it is more essential that this situation should be faced than that we should come to terms with the working class, or any class about the social question'. Forsyth is right, and we are weak and hesitant because we have not faced this situation and found a positive answer to the question by what authority we act and speak.

Forsyth warns us against wrong roads in terms singularly penetrating when we reflect on what happened in after years. 'The age's need for the secure, supreme, and objective reality of a spiritual world can only be met by way of the holy Gospel to the actual historical conscience. We shall never get what we want by coquetting with the higher physics, nor by psychical research, nor by theosophic religion, nor by diluted Hegel, nor by mystical, fanciful, sermonic and unhistoric treatment of the Bible. We can get it only by the moral power and effect of a historic Gospel and one that draws us from the belly of hell. That abyss is real enough to us. And our certainty, our true reality, stands in our redemption from it'.

But what is his positive answer to this question of the ultimate

authority which empowers and strengthens us? He himself asks: 'What, then, is left for us to do who cannot accept the old authority either of the Church or of the Bible? What is left for us to do but to go back to the Bible and re-discover what the Bible goes back on. What have we but the glorious refuge of the Gospel of grace, of Christ's moral redemption, with its appeal to the everlasting conscience, its sole solution of man's moral problem and moral blight, and its restoration of holiness to the altar of the Church and the throne of the moral world? We, too, must thank God for the criticism that forces us back past the Church of Grace, and through the Bible to the historic Gospel of Grace'.

What Forsyth is chiefly concerned about here is that we shall see that the historical question, however important, is not our final assurance, but the gateway to a theological and practical conviction that we can verify in experience. This, he believed, we could see particularly in regard to the Resurrection. 'In regard to a fact so great and sure as the Resurrection of Christ', he wrote, 'the man who says that no fact in history is so well attested by documentary evidence has no idea of what strict historic evidence means. In the way of testimony we have evidence which the mere student of the records would regard but as secondary. We have indeed the very high evidence of a historic effect on the despairing Church which is otherwise inexplicable. But we have not the first-hand testimony of anyone who actually saw the authentic body of Christ emerge from the rocky cell. The matter of first-rate moment is that Christ has risen, and lives, and all for our salvation. The real evidence that Christ has risen is something I can verify, who am little skilled in handling documents and assessing evidence. It is the witness of the evangelical conscience, and of Christian experience to a risen Redeemer. The essential thing is not historic belief in the Resurrection of Jesus (which devils might believe and tremble) but moral faith in a risen Saviour'.

Or again, Forsyth expounds his understanding of the ultimate authority which empowers and sustains us in terms of Congregational churchmanship. 'On what do we Congregationalists rest the position of the ministry in the Church?' he asks. 'How do we justify the Church's right to invite its own minister. On this very principle—that the Church has the touchstone in its evangelical experience for any preacher who comes with the authority of the Gospel. We do not accept him on the certificate of his college, or on the word of his fellow-ministers (far less on the choice of a Prime Minister), but on our own inward testimony that he finds us, *but finds us as the Gospel did*—which found us lost and left us saved. It is not simply that the preacher finds *us*, touches *us*, reaches our best selves. That makes man the standard instead of the Gospel.

It is that he finds our evangelical, our redeemed selves. He re-echoes what first found us so. But how, indeed, can our people test a minister of the Gospel? Do they read their Bibles? A Church whose members do not use the Bible as their constant and supreme means of grace has lost the Congregational basis and right, which is evangelical or nothing. There is a test of an objective kind for those who qualify themselves to apply it. It is this test and authority of the Gospel, the evangelical test, the prolongation into the pulpit, not only of the spiritual *note* of the New Testament, but of its positive saving mighty *word,* answered and verified in the responsible and scriptural experience of the true members of the Church'.

Or again, Forsyth discerns at the very beginning of the century a hunger after a new manifestation of the Spirit, a desire to experience the quickening of the Spirit in the life of the twentieth century. But such a desire cannot rightly be something additional to the ultimate authority by which we live, but a new manifestation of that authority in our lives. So Forsyth writes: 'You will find no more childish treatment of the Bible than among some circles that are voluble of the Spirit. We keep asking for new Pentecosts without going back to the old agony, and the old Calvary, and the Spirit's frontal achievements upon the world powers there. As if Christ sent some influence supplementary to His own person and His work which would sanctify us without our immersion in their moral victory and spiritual effect! The spirit that makes Christianity was given once for all in the Christ of history. It was by the Eternal Spirit He offered Himself to God and finished the work given Him to do. The other paraclete could do no other work. Sanctification is but a maturer faith in our justification and a deeper life in our Justifier. There is no way of consecrating oneself or one's church but by a deeper immersion in the grace of the Cross, and by a deeper and more earnest preoccupation with the Gospel on a great scale'.

So he ends his address: 'I have found my rock, my reality, my eternal life, in my historic Redemption. And what is moral rock, real existence, and spiritual mastery for me is also the authority and charter of the Church, the living power in all history, the moral foundation of Society, and the warrant of an infinite future for the race'.

It is well known that during his lifetime P. T. Forsyth was swimming against the current of opinion. Whatever respect was paid to him, there was no great response to his message. At the present time, however, there is considerable interest in his message, and many believe that he was speaking prophetically in his day and generation. These two attitudes to Forsyth are both facts, and both deserve to be understood.

Why was Forsyth not listened to in his own time? The answer, I think, is to be found in the note of incandescent, lyric joy that breathes over the theology of the first decade of this century. The chains of dogma have been struck off, and man is free. All he has to do is to go forward and enter the Promised Land. The earlier ages of the Church were bound down with the heavy weight of oppressive theological systems. From these we in the modern world have been mercifully delivered. No one can doubt that the cause of Christ, thus freed from all hindrances, will go triumphantly forward to gain the whole world.

A symbol of this atmosphere of joy and freedom is R. J. Campbell's *The New Theology*. For all that Dr. Campbell repudiated it later, the publication of the book was a good thing, because it gave expression to a mood very widely felt. Its adequacy as theology was one thing; its expression of the belief that we need a new theology radically different from the old, and that this can be achieved quite easily, makes it a focus of convictions which, in varying degrees, were widely held.

Another symbol of this atmosphere was Adolf von Harnack's *What is Christianity?* The greatest Protestant historical scholar, whose *History of Dogma* is one of the landmarks of modern theological scholarship, was persuaded at the turn of the century to give a course of public lectures on the meaning of the Gospel. Fortunately or unfortunately, an enthusiastic student took the lectures down in shorthand, and in translations they had a wide sale all over the world. Read today these popular lectures seem rather shallow; but they are certainly a clear and confident answer to the question of the meaning of the Christian faith, and any difficulties are swept on one side.

One last symbol of this atmosphere may be mentioned, the greatest of the three—John Oman's *Grace and Personality*. The positive argument of the book, that the Christian life is a personal relationship and not a relation of finite force to infinite force, is permanently true and finely said. But beyond that the atmosphere is one of enthusiastic breaking away from the bondage of ancient dogma. Much of the strength of John Oman comes from his nourishment on the Westminster Confession against which he is in revolt and the question occurs to us: Will this teaching by itself produce as strong and deep a faith as that which lies behind it?

Two things perhaps in Forsyth's teaching went against the grain with many people. He unsparingly condemned the isolation of the teaching of Jesus and the setting of it forth as the real meaning of the Gospel. But this was just what many people were wholeheartedly enthusiastic about in a day when historical criticism had made people uncertain about many things in the Bible, when it

seemed that the birth, death, and resurrection might with difficulty fit into a scientific view of the universe. In a day when people were discovering with great eagerness Jesus the man, what more natural than to think that whatever else could not stand, the teaching of Jesus would stand and be the centre of modern Christian life?

And in opposition to this emphasis what did Forsyth suggest?—an emphasis on the Cross which was perilously like the old orthodoxy. Perhaps it wasn't the old orthodoxy; perhaps this quick, lithe, dancing, rapier-like mind couldn't be condemned as illiberal: but it was too suggestive of the old orthodoxy to be palatable. Theories of the atonement had made God a bogey, and people were not going to be dragged from the sunlit air of simple faith in the love of God to anything that reminded them of what they had escaped.

We have now to ask why are people beginning to listen to Forsyth today? The answer, I believe, is twofold; one reason is the course of the twentieth century, which has betrayed a great many hopes that were held about it, not only in the Christian Church but generally throughout the world. It is clear that any great hopes for mankind must battle against serious and determined resistance from within ourselves. Forsyth, no more than anybody else, foresaw all that has happened and may happen to us. But he would not be embarrassed by what has happened. And we must have a gospel which can meet and master the greatest evils and the most perplexing problems of our time.

The other reason is the difficulty of a liberal but catholic and evangelical theology. Forsyth was not illiberal, in the sense of refusing to face facts because they disturbed an older orthodoxy. Rather it seems that he was out of favour with his time because he was at least two steps ahead of most people. By all means let us have a new theology: but to build one which is both adequate and lasting is rather more difficult than people had supposed. We are still not there, and Forsyth has not all the answers to our problems, but he has some positive guidance to give us.

In the first place, the progress of New Testament study has set aside some of the easy solutions of the first decade and moved from a largely analytic study of the documents to a more sustained attempt to see them together. This has meant no belittlement of the emphasis on the teaching of Jesus which gained new strength from modern critical studies, but it has meant that we must see this teaching in the setting of the whole Christ and the apostolic proclamation of Him. In particular, the sense that the Biblical writings are not primarily concerned with formulated truth but with the action of God which needs truth to explain it, has come to dominate Biblical study.

In the second place, Forsyth while not exalting the Church as an

institution, had a profound sense of the meaning of the Church in the achievement of the holy purpose of God. Here he followed no conventional pattern, but sought to penetrate behind the divisions of history to the profundities of God's purpose for His Church. It is not surprising, therefore, that as in the course of the twentieth century the growth of the ecumenical movement made the nature of the Church a primary theological interest, people of many affiliations should turn to this Congregationalist, so staunch a defender of the greatest elements in Congregational tradition, while so pugnacious an opponent of anything petty, limited and mediocre in his own as in all the traditions of churchmanship.

In the third place, Forsyth's emphasis on the Cross as the centre of all human life carries forward the tradition of great theology. Whatever changes in our theological thinking we are to see, we must have a theology adequate to the depth of evil in man and to the greatness of the victory of God. Forsyth's teaching may well have accents and emphases which belong to an ancient and outworn heritage. But the main concern he shows is not to fight a stubborn rearguard action, but to see the greatness of God in the midst of life. The easy alternative to what he was saying has faded much more than his own utterance; and we may have confidence that the new theology when it comes, however much it may differ from the old theology in setting and in detail, will have something of the range and depth which Forsyth expresses.

We have much to learn from Forsyth, so long as we do not make him a fetish and think that he provides the answer to all our needs. We are called upon to cope at one and the same time with the ultimate needs of man and with his immediate necessities. We have to hold together the two aspects of our task. Forsyth was almost exclusively concerned with the ultimate issues. He was trying to get the Church, which still retained a great hold on the community, to be anchored to the transforming power of the Gospel. We are in a radically different situation. But in the long run we need to be firm where Forsyth wants us to be firm. Over the years we are being tested as to whether we have a Gospel adequate to the demands of life and to the overcoming of evil. And we must be faithful. Forsyth insists that the central issue of life is the moral one. Let us hold on to that. The world does not accept it, and there is a strong temptation for us to abandon our position and look around for some easier basis from which to commend the Gospel. In some ways the greatest difficulty we have to face is not the positive faiths which might be accepted in place of the Gospel—such as Communism or Islam—but the attitude of mind which says that no faith is necessary in life. There are millions who think that life can be dealt with on a day-to-day basis, accepting the disciplines and moral imperatives

which come through the social institutions with which we are connected, without ever being brought to the need for a total commitment of life; a *Faith* is unnecessary; the issues of life are primarily technical not moral.

The prevalence of this frame of mind makes the preaching of the Gospel difficult. It is not merely that the Christian answer to the meaning of life is declared false, rather, the desirability of seeking any answer is called in question. The only thing to do in face of this challenge to to hold our ground; to insist that the fundamental issue of civilization is moral, and that our civilization is decaying because we will not admit that and face the implications. And if the fundamental issue in human life is moral, then in a broad sense Forsyth was right, that in the Cross of Christ as the focus and centre of God's revelation we have God's victory over the worst man can do. God reveals Himself in the Cross as a holy God hating sin and repudiating every aspect of life expressed in the Crucifixion, and as a loving God claiming the sinner for His own. The ultimate problem of human life has been met and mastered in Jesus Christ. All we have to do is to work out the implications. This is the deep centre from which we ought to live.

But there is another aspect of life to which we must pay very real heed, on which Forsyth gives us no guidance. We have not only to live at the ultimate level of our deliverance by God, but also at the immediate level of our interests and opportunities. Forsyth here could still take for granted the on-going of a Christendom which had solved this problem: we have to face it anew and give a new answer. Two questions in particular we have to take seriously. How are we to build the experiences of this century into the setting of the Gospel? How are we to speak about the Gospel to men and women with no sense of their need for it? However ultimate our Gospel, we have to let it make contact with a work-a-day world. The trouble is not that we are faced with a world so intransigently opposed to the Gospel that by no stretch of imagination can we suppose them to be reconciled. Rather are we dealing with a world whose habits have never been saturated in the Gospel.

In particular there are aspects of our modern world which we have to build into the setting to the Gospel. One is that people nowadays have a scientific rather than a literary education. There is nothing wrong with this, provided we can learn to see how scientific habits of thought and action can lead on to an awareness of the reality of God and the need of His grace. Another aspect of our modern world is that the setting of our modern world is industrial rather than agricultural and commercial. Again, there is nothing wrong with this, provided we can move through the characteristic experiences of industrial life to the point where man

needs a Saviour and is blessed in trusting in Him. A further aspect of our world is that the masses are courted rather than directed. For thousands of years the standards of thought and action have been imposed from the top. Now the average man is expected to decide for himself and to act responsibly for his country and for the world. Is there any wonder that it takes a little time for him to see the proper issues and to make a fully responsible judgment upon them? Please God people will in time come to see the truth of that dictum of Forsyth's 'The millennium for the worker rests on the moral principle which is the holy soul of the Church and the power of the Gospel.' But until that time comes we shall be floundering, and that is an uncomfortable process for those who care for the truth of God and the well-being of man.

This is perhaps the answer also to the second question. How shall we speak of the Gospel to men and women with no sense of their need for it? We have a problem of communication of which Forsyth was unaware. We cannot truly communicate our Gospel by denying its ultimate, majestic character. But neither can we communicate it by bluntly asserting all its profundity and counting it the fault of the world if they pass by on the other side. We have a problem of living by the profundity of Christ and at the same time speaking in such a way that others may be awakened to love Him. In a sense it matters not how trivial our word, if only men and women are drawn to Christ. It matters not how profound our word if men and women are left unhelped. We are called to wrestle not only in the depths, but in the ordinary experiences of life so that men and women may see the gracious love of the holy Christ and be drawn to go His way.

Forsyth speaks to us of that depth of power in the Gospel without which we shall not see the victory of Christ in our world. Let us hear him and be grateful for him. We shall do this all the more if we realize that he does not answer all our problems, and that we need to combine with his emphasis a new wrestling to relate the experiences of our world to the Gospel of Christ, and a new concern to lead people from where they are into the truth of Christ, of whose fullness and depth and range P. T. Forsyth was so great a prophet.

# THE BIBLE IN BASIC ENGLISH[1]

By E. C. Blackman, M.A., B.D.

We have become used to new translations of the Scriptures. The American Revised Standard Version has earned our commendation, and Protestants as well as Catholics are grateful for Monsignor Knox's versions, now complete for the whole Bible. Our welcome to these newcomers implies no lack of gratitude to Moffatt and Weymouth, whom we shall still keep at a handy place on our shelves, or near our bedside. But we reflect that they were first done over a generation ago, which means almost a different world, certainly different in its receptivity to the Christian Scriptures. But let us not magnify that difference. The need of man for this enlightenment is the same, even if his awareness of his need is less. One may indeed hope that a wide distribution of these new versions will mean that awareness of the need of divine revelation is deepening.

Basic English as invented by C. K. Ogden contained 850 words. That vocabulary has been enlarged to 1,000 for the purpose of this new version of the Bible, the extra 150 comprising 50 special Bible words and 100 "listed as giving most help in the reading of English verse"; presumably, that is, 100 melodious and poetic words additional to what were in the original vocabulary of Basic. It must be realized that Basic English is not so much a form of present-day English as a new language, designed to meet the needs of those whose first language is not English. With reference to this new Bible version, therefore, we raise the question: Is it of use only for those who are learning English as a foreign tongue and have no time to acquire a vocabulary of more than the most common words? "It is designed to be used wherever the English language has taken root", affirms the prefatory note. That includes England itself, and we may agree that all who read our tongue may benefit from using this Bible. It has a character of its own and within its limits considerable variety. Nor need we dispute the modest claim made in the opening note: "There is no question of the Basic work taking the place of the Authorized Version or coming into competition with it; but it may be said of this new English Bible that it is in a marked degree straightforward and simple, and that these qualities give it an independent value".

We have here a new translation, made into Basic direct from the original Hebrew and Greek by a committee of scholars under the direction of Professor S. H. Hooke, of London. Its merits as a translation are to be ranked high. It is, for example, one of the few

[1] *The Bible in Basic English*. C.U.P. 1949. Library Edn. 12s. 6d., School Edn. 8s. 6d.

versions which renders correctly the preposition πρός in the first two verses of St. John's Gospel (not "with", but "in relation with"). Its rendering of the opening preposition εν might with advantage be "at the first", to tally with the opening phrase of *Genesis* 1. Its accuracy as a translation, as well as its lucidity, will be generally appreciated in ordinary narrative and in such classic passages as *I Corinthians* 13 or *Psalms* 23, 51, 139. Among examples of a better sense than the Authorized Version we may cite *Genesis* $4^{7}$, $5^{24}$; *John* $1^{1\text{-}18}$, $14^{1\text{-}7}$. The Johannine Prologue is a good example of the translators' precision.

An element of interpretation or paraphrase will not be so welcome; *e.g.* "cries of pain" instead of "gnashing of teeth", *Matt.* $8^{12}$; "my life is one long death" for "I die daily", *I Cor.* $15^{31}$; "sin bad enough for death" instead of "sin unto death", *I John* $5^{16}$ And surely the Greek and *A.V.* need not have been diluted so much in *Rev.* $3^{16}$: "so because you are not one thing or the other, I will have no more to do with you". To print a row of dots where the text is uncertain (*e.g. Ps.* $90^{5}$) is justifiable. "Harbour" for "refuge" in *Ps.* $46^{1}$ is forgivable, if not welcome; as is "go-between" for "mediator" in *Gal.* $3^{19}$. But *Matt.* $7^{7f}$ need not have been so queer; nor is it easy to tolerate "he is off his head" in *Mark* $3^{21}$. The appearance of "little birds" instead of "sparrow" and "swallow" in *Ps.* 84, and "high seat" instead of "throne" in *Rev.* 21 is the measure of the cost to be paid if vocabulary is limited to the thousand words of Basic, and in the cause of inevitability one may bear it. But "go flat" for "creep" (*Gen.* $1^{26}$) makes one question the inevitability. We are encroaching, however, on the realm of tastes where dispute is to be expected.

That the Basic Bible does not produce the melodies of the Authorized Version is not fair criticism: Constable did not have to work with the equipment of a housepainter. The relevant questions to raise are: Is it accurate? Does it bring the meaning home to the present-day reader? Does it avoid the trivial? The relevance of this translation for those who speak English as a foreign tongue is obvious, and it cannot be too highly commended. For most of us, however, it remains something of a *tour de force*. We need all the riches of modern languages in the endeavour to make that incomparable truth about God and man which is contained in the Bible understood and apprehended. No human language has yet availed fully in this task, not even ancient Greek or modern English, wonderful instruments as they are. Basic is a form of modern English, but it lacks the range and riches of a full vocabulary. Our commendation of it is therefore mingled with regret. For why essay to build with but half a bag of tools? And who goes forth to battle while the best attacking troops are confined to camp?

# BUNYAN'S "THE LIFE AND DEATH OF MR. BADMAN"

By Maurice Hussey

To far too many people Bunyan is still the author of a single book. But in *The Life and Death of Mr. Badman* we reach an undoubted peak in the author's literary achievement, which may very well prove to be in some respects even more interesting to a modern reader than *Pilgrim's Progress*. There are a few tedious didactic passages, but the author's feeling for human character includes a wide understanding of the manners and morals of the middle-class Englishman of the Restoration. Its chief merit, however, is its liveliness within the convention of the religious book. For the contemporary readers, that liveliness was accentuated by the inclusion of actual people. Neighbours and acquaintances of the author, mentioned in the pages of the Church Book of Bunyan Meeting, unwittingly assisted in the process of literary composition. Thus we read of one weak member of that famous congregation:

> John Rush was above the ordenery rate of drunkerds for he could not be carried from the Swan to his own house without the help of no less than three persons, who when they had brought him home could not present him as one a live to his familie, he was so dead drunke[1].

John Wildman, another member of the congregation, rejected the jurisdiction of the pastor and added the sin of Contempt of the Clergy to his already large score when he wrote a 'frothy letter' to Bunyan. The reply he received was a mild one, hoping for 'signs of true repentance found in you for the same'[2]. The debt of the author of *Mr. Badman* to actual events is clear, although the purport of the book is largely symbolic. Rush and Wildman added something, but Bedfordshire and all the sinners there become the frailties of the entire world of Charles II. Bunyan devised the book as a warning and as an aid to conversion, but in order that it might reach a wide public he employed the technique of fictitious memoir. He embroiders the main play with several vignettes which tell anew the sinfulness of sin. Bunyan owed the practice of adding incidental and almost marginal examples of divine judgments to a long-existing tradition, of which the best model available was Samuel Clark's *Mirrour for Saints and Sinners*.

The novel opens with the meeting of two men to initiate the

1 *The Church Book of Bunyan Meeting*, ed. G. B. Harrison (1928) fol 53.

2 *Ibid.*, f. 68. Prof. Henri Talon in his recent study of Bunyan uses the same references to the *Church Book*.

debate which is to last all day and to handle in detail the subject of inner corruption and the necessary techniques of salvation known to churchmen. These narrators, Wiseman and his friend Attentive, show the hero first as a child 'full of original corruption' and 'reeking with indwelling sin'. As he grows older his wickedness increases and the whole range of the decalogue is needed to encompass his vices. In spite of the need for keeping the meaning ever before the reader, the author adopted a literary organization for the material and allowed the sinfulness to develop gradually until the lesson was complete. One cannot therefore deplore any exaggeration in the portrait; one can believe in this hierarchy of sin met in a single soul and appreciate the extent of his creator's artistry and the importance of his application to the world at large.

The first important topic of debate is the early sin of children, lying. Wiseman and Attentive raise and answer all the questions a reader might pose and make their generalizations quite clear: why did he succumb to this sin? What are we to make of the prevalence of this sin? What texts condemn it? What Biblical or contemporary judgments are known upon it? The two men exchange their stories and furnish all the instruction required for an ordinary reader. They then pass on to Cursing and Swearing, sins incident to older children. Their explanation of this phenomenon leads them to the master-sin which moves all others, Pride. But they postpone the discussion of this deadly sin because of its complexity and pass on.

To account for erring youths in their 'teens, Wiseman and Attentive discuss what Badman did when he began to earn his livelihood. To ensure the correct attitude to labour and the tasks of a junior employee, Bunyan expounds here the doctrine of the Calling, which he had discussed at greater length years earlier in his *Christian Behaviour*. To provide the perfect negative definition of social duty, he becomes for a time the Wicked Apprentice. Perhaps Bunyan was thinking of the positive instruction offered in older books he had known, such as Abraham Jackson's *Pious Prentice* or B.P.'s *The Prentises Practise in Godliness*. The author of the latter booklet was an apprentice who knew that youth was no occasion for ungodliness since 'lambes skinnes come to be sold as well as sheepes skinnes', or as Bunyan himself phrased it, 'there be little graves in the churchyards'. B.P., writing in 1608, lays some of the blame upon dissolute employers who too readily desert their responsibility for the apprentices they take into their houses. This personal responsibility died out altogether with the Industrial Revolution. Who troubles to point out the duty of master to apprentice in *Oliver Twist* or in Frances Trollope's *Michael Armstrong*? The difficulty with erring youth such as the *Pious Prentice* is that the fear of an earthly master is greater than the fear of the Lord, and although the

master, *in loco parentis,* is also *in loco dei,* the effect of compulsory holiness is not altogether happy.

At this point Bunyan's *Badman* touches upon the theology which sanctioned profitable trading. William Loe stated that 'the heavenly distribution of commodities in severall countries and places' sanctified international exchange and made traders integral parts of a divine plan. The medieval social observer divided mankind into three estates, and allegories and treatises accepted this division. The change in conditions at the close of the Middle Ages so disordered this that a new theory had to be found. Whereas Aquinas had held labour to be the result of man's imperfection, Calvin made the curse into a means of salvation and evolved the idea of the Calling. William Perkins, Cambridge's greatest theologian at the end of the 16th century, had much to say in his *Treatise of Vocations* in introducing the idea to English readers. He recognized that hard work resulted in high rewards and that this in turn created a greater fluidity in social organization. A husbandman might seize a chance to turn merchant, thus crossing over the old barrier of estates. The principle of the Calling therefore rationalized and justified social change. Religion was thus linked with the forces of progress.

Young Badman's career continues unchecked to expose more sinful habits which were traps for English youth. He reads 'beastly romances' (from which incidentally Bunyan himself gleaned much) and persists in evil in spite of a good master. Parallels are drawn between the duty of the Christian and the wilfulness of the reprobate. Thus a passage on the observance of the Sabbath leads dramatically and didactically to an actual scene in church:

> Reading the Scriptures, hearing sermons, godly conference, repeating of sermons and prayers, were things that he could not away with.
>
> [He would] fix his eyes upon some beautiful object that was in the place, and so all sermon-while to be feeding of his fleshly lusts . . . he would be whispering, giggling and playing with them till such time as sermon was done[3].

The associates who gather round him are the Vices of the morality plays: "one of them was chiefly given to uncleanness, another to drunkenness, and the third to purloining, or stealing from his master". But in spite of their special characteristics Badman, as a composite of all known vice, soon led the quartet. In the theatre this situation would be most effective: the minor figures so grouped with the leader in the centre supported by and in turn supporting the rest.

The next facet in the apprentice's make-up is Drunkenness, to the virulent effects of which full emphasis is given. Whoredom, with several *exempla* follows it. The anonymous author of *Ancren*

[3] Everyman Edition, p. 160 and p. 176.

*Riwle*, a work for female deliberation, used the same image as Bunyan employs, and his treatment of the whore as a symbolic pit is worth quoting:

> It was ordained by God in the old law that a pit should be always covered; and if any pit were uncovered, and a beast fell into it, he that uncovered the pit should make it good. This is a very terrible word to a woman who exposes herself to the view of men. She is represented by the person who uncovers the pit. The pit is her fair face, and her white neck, and her light eye, and her hand, if she stretch it forth in his sight[4].

Bunyan's variant is less explicit. He passes on to the social disruption and crippling poverty caused by fornication and drunkenness to form a theoretical picture which is also the practical cause of the hero's downfall.

To represent those chances which contribute to our undoing Bunyan gives Badman next a bad master. The two cheat each other relentlessly and the apprentice becomes confirmed in wickedness:

> Attentive: But do not bad masters condemn themselves in condemning the badness of their servants?
>
> Wiseman: Yes, in that they condemn in another which they either have or do allow in themselves.

Without the restraints of a good master, there is no incentive to reasonable behaviour and the decline is rapid. The next head for the debate follows logically out of the narrative: a bastard child, which is the fruit of Fornication. Illegitimacy presented a great problem to local authorities, and since no apprentice was allowed to marry or could afford to support a family, the fruits of unsanctioned love fell to the Poor Law overseers. Fielding, for instance, was not interested in the child Tom Jones as a case for a sinner's conscience, but as a fortunate bastard who avoided the lot of hundreds like himself. The authors of another Restoration novel with a similar title to Bunyan's—Head and Kirkman's *English Rogue*—merely parody, in their amoral way, the advice of conscience and law. Their Rogue recites his duty as apprentice in love as a preliminary to breaking it:

> If she be modest and continent only kiss her, and that my behaviour should be neither rude or lascrious, that all my expressions should savour of Platonic, or chaste love, often repeating this to her: 'O that I was out of my time, if it were for nothing else but to repay thee thy love'[5].

Head and Kirkman leave the problem of Restoration immorality there, but Bunyan, remembering the tradition of literature for

[4] *The Ancren Riwle* (Camden Society), p. 59.

[5] Richard Head and Francis Kirkman, *The English Rogue* (repr. 1928), p. 48. F. W. Chandler's *Literature of Roguery* (1907), I, 225-6, traces the descent of Badman from Elizabethan Rogues like Jacke Wilton, Gamaliel Ratsey, Griffin Flood and others.

domestic guidance, had much more to add. Louis B. Wright, in his great book, *Middle Class Culture in Elizabethan England,* and William Haller in an extensive article ("The Puritan Art of Love" in *Huntington Library Quarterly,* Vol. V) have shown us the importance of these admonitory manuals. There were very many of them, ranging from a single sermon to one book of 700 pages, entitled *Of Domesticall Duties,* by William Gouge. They all give attention to the problem of choosing a partner, the duties of husband and wife and matters which arise in the conduct of a household and estate. Bunyan saw *Mr. Badman* as a fictionalized conduct-book: he shows the duty of father to prodigal son, and then follows the son into marriage to examine the causes of his lack of success. The first marriage is contrived with all the skill in the world; the second is done with careless haste, almost as though the author were deriding in both the theories about the relief of concupiscence in wedlock:

> The thing was this: a wife he wanted, or rather money; for as for a woman, he could have whores enow at his whistle.

The first unhappy marriage was brought about by Badman's careful hypocrisy, and by feigning deep religion to entrap the rich young woman. One of his brother spirits gave him this advice:

> Since she is religious, you must be sure to behave yourself soberly . . . make as if you liked the Word wonderful well . . . first talk of how sorry you are for your sins . . . also you must write down sermons, talk of scriptures, and protest that you came a-wooing to her only because she is godly.

The situation is more complex than it might appear. Both are acting without parental advice: he because he ignores it; she because her guardians are careless in enquiring into the pedigree of this young hypocrite who appears so divinely-gifted to their ward. The evil rests with their inability to detect his real character and the episode becomes a warning and a judgment to parents, while at the same time it enforces the lesson of the conduct-book. The narrative proceeds:

> He would also be often speaking well of godly ministers . . . of what a godly father he had and what a new man he was also become himself.

The marriage is arranged and the money is transferred to his control.

Once united, he seeks to prevent her from attending the church for which he had expressed such passionate admiration, advising her to "keep at home and look to your business, we cannot live by hearing sermons". Soon after, the growing family of Badman is described. They are seven in number. All are children of wrath to Mr. Wiseman and to Bunyan, who was nevertheless passionately fond of his own offspring. One of them alone is disposed to follow his mother's godliness, and with this one solace Mrs. Badman has to submit to her husband and to become a patient and uncomplain-

ing partner. She has learned that the whole duty of woman to the mind of the seventeenth-century male was to keep silence.

Business life becomes now the centre of the book. Badman had toyed with the idea of betraying the conventicles of his wife's friends as a common informer, but realized how much depended upon their business support. Wiseman and Attentive dwell a moment upon the case of one W. S., who was well-known to the Bedford people. The dangers which he and others like him caused the saints must never be minimized. The accounts given in such sources as Bunyan's Church book and *The Broadmead Records* must be multiplied many times to account for the upheavals that resulted from the malice of the informer. Badman's next offence, committed as it were as a substitute for informing, was to declare himself bankrupt before it was necessary, thus to reserve a portion of his profits illegally. The author discriminates skilfully in these matters and shows how the good man must work as hard as he can, trusting that creditors will allow him enough to keep his family alive while he works off his debts. To Bunyan, defrauding bankrupts were 'a shame to religion' and 'slithy rob-shop, pick-pocket men' and good men should be ashamed to own them.

Prolonged conversation at this point begins to bore Attentive, who has had to listen most of the time:

> Wiseman: Are you weary?
>
> Attentive: No; but it pleases me to hear a great deal in a few words.

They return to the charge with an enquiry into false weights and the far subtler evil of good weights and false balances. This alone is enough for Wiseman to show that Badman was 'rightly rejected from having his name in among the catalogue of the godly'. The familiar adjectives 'stinging' and 'grinding' are applied to such traders:

> For every man that makes a prey of his advantage upon his neighbour's necessities to force from him more than in reason and conscience, according to the present prices of things, such commodity is worth, may very well be called an extortioner.

The tenor of the discussion owes something to the close reasoning of Aquinas through the technique of argument proper to theological debate. The propositions are met with the necessary objections by Attentive and final rejoinders are variously subdivided by the chief narrator. The individual, trader and minister alike, had some say in the control of prices, and many ministers must have delighted in the cases of conscience that such judgments involved:

> You know there is no settled price set by God upon any commodity that is bought and sold under the sun, but all things that we buy and sell do ebb and flow, as to price, like the tide.

> How then shall a man of tender conscience do, neither to wrong the buyer, nor himself, in buying and selling commodities?

This challenge provokes a lengthy reply, in the division of which the writer shows his exact command of Biblical knowledge and of common sense alike, which enable him to legislate practically.

The economic theories just elaborated prove wearisome to the listener, but Wiseman pursues his topics up hill and down dale with the assurance, "Why sir, the sun is not low". He pontificates into the evening hours in the manner of Jonson's Zeal of the Land Busy: "He was a very proud man, a very proud man. He was exceedingly proud and haughty in mind". The denunciation of Pride becomes overstudied and it is pleasant to be back once more with Badman himself, although by this time we are aware what 'a massy body of sin' he is. Repentance is the next topic for discussion and dramatization. The first section is introduced when Badman breaks a leg. Instances of sudden accidental death flash before the mind of Attentive, who utters the pious wish that he had broken his neck instead. The motions of futile repentance pass over the sick man and his bed trembles with emotion and sorrow; but without a word of sympathy Bunyan disposes of the bedside scene:

> Well, ministers prayed, and good people rejoiced . . . that they now had gotten a man from the devil; nay, some of the weaker sort did not stick to say that God had begun a work of grace in his heart.

These sentimentalists receive their reply when the sick man recovers. His reversion to evil breaks his poor wife's heart and she dies, having always longed for the friendship of a holy death. Her innocence reveals the only positive strength in the book, for even her husband is reluctant to part with so submissive a helper. Her death is, however, necessary to the plot because it allows Badman to contract another marriage, and so to form a satisfying balance in the satire.

The book turns with accomplished rapidity to the second wife, a cast-off whore, who equals her old master in profligacy. No sins in the scale remain for him to commit, and although we have to wait until the diseases eat away the life within that rotting body, time does not drag. There is no last-minute reformation; but the quiet death for which nobody is prepared is a most ingenious stroke: the state of the body is no guide to that of the soul, a happy death may lead to hell as well as to heaven, and we can have no doubt which is Badman's destination. The stroke is not original, however, for Bunyan may very well have borrowed it from a minor work of one of his acknowledged models[6]. No other books of repentance have this interpretation of the peaceful death-bed, and in this novel it gains from the juxtaposition of the death of Mrs. Badman, whose eternal reward is equally certain.

[6] See Arthur Dent's *Sermon of Repentance* (1583).

The novel is not quite done; the summing-up is not complete. The novel is the fruit of its author's maturest experience, and it is interesting to note that preoccupation with the ethics of the town has made the author's former background, the countryside, seem less prominent. Social problems rather than explicitly moral ones provide the emphasis of this book. It was, however, issued as a warning against the dangers of town life and not as an acceptance of its values. Nowhere has Bunyan spoken out so forcibly as in his Introduction:

> Wickedness, like a flood, is like to drown our English world. It begins already to be above the tops of the mountains; it has almost swallowed up all; our youth, middle old age, and all, are almost carried away of this flood. O debauchery, debauchery, what hast thou done in England! Thou hast corrupted our young men, and hast made our old men beasts; thou hast deflowered our virgins, and hast made matrons bawds.

Vistas of profanity and licentiousness stretch before his eyes, but his moral fable is equal to the task. His development is not nearly complete with *Pilgrim's Progress*. *Mr. Badman* should be compulsory reading for all who would understand the world of Charles II.

To read the novel rightly, we must approach it not as a religious tract; we must look at the short stories that illuminate the moral purpose and reflect back upon the main theme. These stories of divine judgment had never before been so competently handled. Others had been satisfied to collect them and arrange them alphabetically. Bunyan uses them (as Chaucer also had when he described the temples in his *Knight's Tale*) as a description of *Inferno*. In Chaucer, visions cease to be merely the paintings on the wall, they live. In Bunyan, too, they are full of life and form the hierarchy of the damned to which Badman belongs. When the reader's interest in the main character for a moment begins to wane, it is quickly awakened by the next story of divine judgment.

What are we to say of the story (which Bunyan republished in another tract entitled *The Greatness of the Soul*) of the gallant and the prostitute: "If thou wilt venture thy body, I will venture my soul"? Or of that other who told his mistress to swear that she was 'pregnant by the Holy Ghost'; a tale plausible, Bunyan is sure, since the scene was set 'in Oliver's days'! *Hudibras* would have been a more suitable home.

*Mr. Badman* is an important picture of town life, but it is more important in the development of the novel (to Defoe's villain-heroes and to *Jonathan Wild*) than as a social document. It will be a pity if lovers of literature surrender it to the economic historians through lack of appreciation of its greatness.

# REVIEWS

**Thessalonians.** By W. Neil. Hodder & Stoughton. 10s. 6d.

This is the long-awaited final volume of the *Moffatt Commentary*.

To quote Dr. Neil, "Unlike the epistle to the Romans, which sets out to teach theology, or the epistle to the Galatians, which seeks to refute error, or the epistle (*sic*) to the Corinthians, which has as its aim the correction of malpractices, the Thessalonian epistles are simple letters of a great missionary to a young Church struggling to keep its feet—and its head—in difficult and trying times" (pp. xxvif.). The letters are intensely personal in nature and practical in their purpose, and it is in these characteristics that their attractiveness and abiding value reside. At the same time they contain many of the ideas which Paul was to develop in the doctrine of his later epistles.

It is the eschatology of these writings which has provoked most discussion. Here we find the reflection of the faith and preaching of early Christianity; but the same hope in the speedy coming of the Lord is expressed also in Paul's later epistles. It goes back to the Gospels. Dr. Neil rightly says that "the Parousia strain is too deeply rooted in the gospels to be explained away" (p. xl). He points out that Jesus spoke of the Day of the Son of Man in much the same way as the Old Testament prophets had spoken of the Day of the Lord. In other words, we must be careful to avoid applying Western literalism to Oriental imagery, which clothed eternally valid truth in pictorial, symbolical, and imaginative language. Dr. Neil rightly remarks: "When, in figurative language like the Hebrew prophets', he [Paul] describes the final Triumph of Christ (I iv. 15ff.), what he intends his readers to take for their comfort—and what no doubt they did take—is not a factual description of what will happen, but the knowledge that the future holds no terror for those who are in Christ". At the same time, to Paul, as to the Old Testament prophets, the distinction between the reality and its figurative and symbolical representation is not as clearly defined as it is to modern minds. But after all, Paul's real purpose in these letters is not to issue an advance programme of the proceedings at the Parousia, but to advise the Thessalonians to get on with the business of living in the confidence that whatever happens they and their deceased loved ones are forever safe in Christ. The Christian is in Christ, whether in the body or out of it.

The view that the second epistle was written before the first is dismissed summarily. The question should have been properly discussed, with the evidence on both sides. Why does the title-page have "The Epistle (in the singular) of Paul to the Thessalonians"?

This is a good, if not an outstanding commentary. A. J. B. Higgins.

**The Growth of the Old Testament.** By H. H. Rowley. Hutchinson's University Library. 7s. 6d.

This new presentation of Old Testament introduction will be of particular use to all who wish to keep in touch with the most recent developments concerning the authorship and construction of the Old Testament literature, but who have not the time to study the larger works.

Recently it has become increasingly popular in certain circles to decry "critical orthodoxy". Dr. Rowley examines briefly some of the challenges to the Graf-Wellhausen hypothesis on the Pentateuch and suggests some modifications which are necessary, but he is emphatic that "none of the rival views can accommodate so many of the facts, or can escape far more

difficulties than the view it seeks to replace. . . . the Graf-Wellhausen view is only a working hypothesis, which can be abandoned with alacrity when a more satisfying view is found, but which cannot with profit be abandoned until then." (p. 46). The arguments for this hypothesis are clearly and helpfully stated in the section on the Pentateuch. Of particular value, too, are the introductory sections to the other parts of the Hebrew canon. Chapter 3 on the Hebrew historian, and chapters 8 and 9 on "The Nature of Prophecy" and "The Compilation of the Prophetic Books", while of necessity brief, make a useful survey and help to compensate for the small amount of space which has been found available for the discussion of the forms of the Old Testament literature. One could have wished that extra space had been spared for the chapters on Jeremiah and Ezekiel, and it might have been an advantage if the chapter on Hebrew poetry had been linked not with the Psalms and other Writings alone, but also with the other poetic parts of the Old Testament (*e.g.* the Prophets). A chapter which indicated briefly the main forms of prose and poetry might well have preceded the analysis of the books, and would introduce the general reader to that aspect of Old Testament study which is so fully treated in Bentzen's Introduction.

A useful bibliography is included. Since the book is for the general reader, it might have been wiser to include C. R. North's "Old Testament Interpretation of History" and Fleming James' "Personalities of the Old Testament". PETER R. ACKROYD.

**The Biblical Doctrine of Election.** By H. H. ROWLEY. Lutterworth Press. 14s.

Yet another book from Professor Rowley brings forth out of his treasury things new and old. A series of thorough examinations of the main *O.T.* passages on God's choice of Israel brings out the truth that election is not favouritism but a summons to service, and that to ignore responsibility is to repudiate election. "The Biblical doctrine of election is penetrated through and through with warning. To be the elect of God is not to be His pampered favourite. It is to be challenged to a loyalty and a service and a sacrifice that knows no limits." This is shown to apply to Israel as a whole and to individual Israelites and to the new Christian Israel. There is much here to stimulate the minister, both in his own Biblical study and in the sharpening of his message. Rowley is all the time bringing the essential religious meaning to the fore, and references to more detailed studies are for the most part relegated to the footnotes.

Particularly illuminating in the opinion of the reviewer are (1) the careful evaluation of the Remnant idea. Here as everywhere the judgment is balanced; recent views are considered without the result of older work being ignored, and among many notable summaries there is nothing merely novel. We note the influence of T. W. Manson. (2) A chapter on Election without covenant. "God can integrate into His purpose that which by its own quality and nature is utterly alien to His will." (3) The final chapter, dealing at length with the implications of the Church being the heir (not simply co-heir) of Israel's election; and with its basis in objective fact, *i.e.* the actual work of Christ and actual experience of his power to uplift, not merely in ideas derived from reading the *O.T.*

From the Lutterworth Press we now have a translation of the third volume, **From Constantine to Julian,** of Lietzmann's great history of the Early Church. For this we are indebted again to Dr. Lee Woolf, and he has increased our indebtedness by revisions of his other two volumes, *The Beginnings of the Christian Church* and *The Founding of the Church*

*Universal.* All these volumes are from Lutterworth Press at 21s. The translations read flowingly and come near to rendering the interest and lucidity of the German original. Lietzmann's work will no doubt be a standard textbook for many years, for his scholarship in Church History as well as on the *N.T.* was Harnackian. Moreover, the work now made available to us may be regarded as a model of the way Church History should be written, combining as it does admirable proportion in the disposition of material, readability and restriction of footnotes to source references (a real self-denying ordinance for a German!). This is the measure of Dr. Lee Woolf's service. Lietzmann died in 1942, but a fourth volume was nearly ready, and a translation of this is being prepared.

Among notable things in the third volume we select the rather favourable presentation of Arius, and a less sympathetic judgment than is conventional on Athanasius; certainly both become live figures in this narrative, and that is no mean achievement. Constantine appears not as the astute politician making use of the Church as the cement of imperial unity, but as a man with a genuine sense of mission and as a convinced Christian possibly as early as 312. Lietzmann seems to hold that the story of the vision of the Cross ("conquer by this") justifies the belief that Constantine had about that time an experience that can fairly be called a revelation. His judgment of Constantine's religion is thus even more favourable than that of N. H. Baynes, of whose outstanding study *Constantine and the Christian Church* no use appears to have been made. But whether the historian's final verdict be approved or not, the mastery and insight with which the time and its actors are brought to life must compel admiration.

We commend **The Epistle to Diognetus,** the Greek text with Introduction, translation and notes, by Dr. H. G. Meecham (Manchester University Press, 18s.). This little writing is one of the most attractive of the early Christian apologies. Its unknown author is no great theologian, but his picture of Christianity as a way of life gives distinctiveness to his book: "The Christians are to the world what the soul is to the body". This, rather than polemic against paganism or theological argument, is the strength of his case, and it must have some place in any Christian apologetic. Dr. Meecham has provided all that the student needs. The notes are very full, and the translation errs on the side of literalness. The Introduction is in the best scholarly tradition. Dr. Meecham has no new solutions to offer. He forbears to guess at the identity of the author, and suggests c. 150 A.D. as the date of composition, the main reason against a third-century date being, as he rightly points out, the lack of precise authority attributed to *N.T.* writings, which implies a time before 200 when the *N.T.* Canon was in principle fixed.

**Early Christian Baptism and the Creed.** By J. H. CREHAN, S.J. Burns, Oates. 21s.

Our available space can give no idea of the learning of this piece of research on the development of the Creed. Its thesis is that originally a simple confession of faith in Christ was accepted at baptism; the addition of a clause concerning the Father was probably made to counteract Marcionitism soon after 138 A.D.; the inclusion of clauses about the Church, forgiveness and eternal life as the work of the Spirit was probably occasioned by Montanism a little later. So we have the Apostles' Creed by the end of the second century. As for the discrepancy between this basic one-fold confession and the three-fold formula of *Matt.* $28^{19}$, the solution suggested is that it was the minister who used the three-fold formula and the candidate for baptism the one-fold. Proof of this rests almost entirely on patristic evidence,

and this is the weakness of the book from the Protestant point of view. There is careful and subtle Biblical exegesis at the beginning of this book, but the author presupposes that there is no possibility of contradiction between the Bible and the Fathers and that where the Bible is ambiguous patristic interpretation must necessarily be right. The Protestant attitude is to assert the unique authority of Scripture against both the tvradition of the Church and reason unillumined by faith. It is pleasing to note Fr. Crehan's concern for the religious value of his scholarship; he concludes with the hope that his work will help "Catholics or believing Christians of any church" to appreciate better the implications of baptism. E. C. BLACKMAN.

**Early Christian Creeds.** By J. N. D. KELLY. Longmans, Green & Co. 26s.

This work fills a gap which much needed filling. It traces, with scholarly care and all necessary detail, the origin and development of the creeds of the early Christian centuries, notably the creeds now known as Nicene, Constantinopolitan, and Apostles'. It brings to the study of the creeds the same critical analysis and historical perspective to which we have become accustomed in the study of Biblical problems. Anyone reading this book will get the creeds into historical perspective and will understand their significance and place. Old errors are bluntly corrected. Thus of the Apostles' Creed it says: "Once the question is squarely faced, the extreme unlikelihood of the Apostles having drafted an official summary of faith scarcely merits discussion. Since the Reformation the theory that they did has been quietly set aside as legendary by practically all scholars".

The book achieves its prime purpose admirably. It is lucid, orderly and scholarly. One might have wished, however, that Canon Kelly had added a chapter on the modern use and evaluation of the creeds. Such phrases as 'descended into hell' and 'resurrection of the body' still puzzle many, and Canon Kelly gives little guidance to their proper understanding. One minor criticism: the "short bibliography" is comparatively useless. An adequate bibliography need not be exhaustive; indeed, to condense exhaustiveness into adequacy should be the gift of the scholar to the student. Free Churchmen will be astonished how Canon Kells finds embryonic creeds so thickly distributed throughout the New Testament. But his approach is legitimate, and we must not criticize a man for marshalling his facts in a different way from that to which we are accustomed. A. R. VINE.

**Conrad Grebel c 1498-1526. The Founder of the Swiss Brethren sometimes called Anabaptists.** By HAROLD S. BENDER. Mennonite Historical Society, Goshen College, Indiana. $6.

In this volume Dr. Bender writes of a young man who was born into a wealthy patrician family in Zürich, and who studied at Basel, Vienna and Paris, with abundant promise of becoming a humanist leader. On his return to Zürich Grebel was converted under the influence of Zwingli, whom he zealously supported. He differed sharply from Zwingli, however, when Zwingli accepted the right of the Zürich council to decide on spiritual issues. A little later Grebel also became a passionate advocate of believers' baptism. In both matters, he claimed, Zwingli was his teacher, only Zwingli had not remained faithful to the Word of God in which they both believed. Grebel was never a revolutionary, and the gospel of the Suffering Church which he found in the Bible led him further to proclaim a suffering love which included pacifism. He found supporters in several Swiss cities, notably at St. Gall. He was also imprisoned for life, but found means to escape. After less than two years of itinerant ministry, he died, probably of the plague,

not yet 30 years old. He left no published writings, but 70 letters and some brief statements in MS. have been recovered.

Dr. Bender here endeavours to give Grebel "his rightful place in the history of Anabaptism and of the Christian church". As a pioneer Grebel is important not only for Baptists and Quakers, but for all Free Churchmen; for his decision "to refuse to accept the jurisdiction of the Zürich council over the Zürich church . . . marked the beginning of the modern 'free church' movement". It is worth noting that he was never "in orders". This is a moving story, and it is told clearly and with conviction. It is also thoroughly documented and indexed. Dr. Bender hopes to publish Grebel's letters in a second volume. GEOFFREY F. NUTTALL.

**The English Inheritance.** By G. KITSON CLARK. S.C.M. 15s.

Now that England is no longer the chief industrial power in the world nor the chief military and naval power, and now that the Statute of Westminster has exalted Canada, Australia, New Zealand and South Africa to the position of sovereign states, while India, Burma and Ceylon have gone a step even further than that, what is there left for the true Briton to be proud of? Emil Brunner gave part of the answer last year at Westminster Chapel when he extolled England as perhaps the only country in which it could properly be said that the law was above the State. Mr. Kitson Clark's admirable book, in giving us the full answer, begins with this rule of law and the English conception of freedom, and shows where they came from and how they grew. Similarly he examines the position of Church and State and the movements that have gone on within each as well as the changes in the relation between them. He has his own opinions, but he is no partisan, and he is as trustworthy a guide to the understanding of Dissent and of Radicalism as he is for the Church of England and the Conservative ideal. His treatment is beyond praise and this is a book to read again and again, for it gives a solid basis for the healthy kind of patriotism. He writes as a Christian, and it is by Christian standards that he judges our institutions and our people. Every thoughtful student ought to read it, for it provides (without setting out to do so) a real answer to the Communist challenge to our ways of thinking and living. And it is based, as every book of this kind ought to be, on a scholarly interpretation of history.

**The City of God.** *A Study of St. Augustine's Philosophy.* By J. H. S. BURLEIGH. Nisbet. 12s. 6d.

In these Croall lectures Professor Burleigh has set out to expound Augustine's philosophy on the basis of *The City of God.* It is a large theme and in just over 200 pages we can have no more than an introduction. It is, however, a very useful handbook for anyone who wishes to be put quickly into touch with the mind of Augustine, although its value is considerably lessened by the inadequacy of the index.

There are two distinct approaches possible to Augustine's philosophy; the topical and the chronological. Dr. Burleigh has followed the former and he discusses Augustine under headings such as "Plan of Salvation" "A Philosophy of History" and the nature of Scripture. Augustine, however, more than most people, requires a chronological background, for his mind was so alert and so sensitive to the present situation that a view of his philosophy over a long period reveals not only changes but contradictions. Consequently all parties in a dispute have been able to get a certain amount of ammunition for their own side from his writings. There is not a great deal of indication of this in Dr. Burleigh's treatment and an early work like the *de Magistro* appears as almost as authoritative as Augustine's later

controversial writings. This book therefore, valuable as it is, needs some supplementing even as an introduction. But when that has been said it remains to add a tribute to the painstaking way in which the author has clarified Augustine's thought on a number of vital topics.

A. V. MURRAY.

**A History of Philosophy.** *Vol. 2, Augustine to Scotus.* By FREDERICK COPLESTON, S. J. Burns, Oates and Washbourne. 25s.

The days are gone when the philosophy of the Middle Ages could be treated as a waste land, only to be traversed "with seven-leagued boots". It is now recognized that the period produced thinkers of high rank, whose systems are still of great interest. Indeed, one of them, Thomism, has renewed itself in modern times as an active competitor with more recent philosophies.

Father Copleston has given a full and lucid account of the systems of Augustine, John Scotus Eriugena, St. Bonaventure, St. Thomas Aquinas and Duns Scotus. There is also sufficient information about the philosophers who make the transition between the great lights. Interesting comparisons are made as the story proceeds. The whole is eminently readable. The book is written on the basis of the modern critical work that has done so much to illuminate the medieval schoolmen. It stands on the same level as the great parallel histories of De Wulf and Gilson.

**Is God Evident?** *An Essay towards a Natural Theology.* By GERALD HEARD. Faber. 12s. 6d.

The present state of science is favourable for a reconstruction of natural theology. We now know that "natural laws" are statistical only; and that room is left for freedom in the realm of the infinitely small, allowing for "sports" in biology and creative moral activity in man. If "the trail of the serpent" is over all things, it is because man has preoccupied himself with material objects. Instead of this, he should trust his deepest intuition, and so unite himself with the creative Power at work in the universe. Thus mind can free itself from matter, perhaps finally altogether.

The argument, of which the above is the barest outline, supports itself by proofs taken from the whole realm of modern science. If it is not always convincing, it is often very suggestive. ROBERT S. FRANKS.

**The Concept of Deity.** By E. O. JAMES. Hutchinson. 18s.

This book, which is based upon the author's Wilde Lectures delivered in the University of Oxford, is a work of astonishing erudition. The writer was not only a learned authropologist; he had acquainted himself with great systems of thought and was able to write with confidence about modern theories of the physicists. The theme of the whole volume is Providence. The first part is a careful and objective statement of what men have actually believed about God or the Providential ordering of society; so-called 'primitive' religion is treated here as well as polytheistic systems and philosophical religions. As he draws towards the end, the author begins to show his hand or reveal his apologetic interest. His primary conclusion is reached at the end of his penultimate chapter: "Therefore, religion is justified in its fundamental presupposition that the living God, Who is the object of its veneration and devotion, is actively at work in the world, in the course of history and in human experience". The meticulous critic may want to make a very few minor corrections of fact, and not all the author's judgments are self-evident; there are also failures of proof-correction; but this is a remarkable achievement, at once a valuable introduction to the study of religion in history and an apologetic for religious faith. N. MICKLEM.

The Edward Cadbury Charitable Trust is to be congratulated on suggesting to Westhill Training College the research which has resulted in

**Eighty Thousand Adolescents** (Allen & Unwin), and on making possible the publication of such a large and well-produced volume at the very moderate price of 12s. 6d. Under the direction of the Rev. Bryan Reed, Youth Tutor at Westhill, the staff and students undertook an extensive investigation into the life of young people in Birmingham. It dealt with their background in home and industry, their way of spending leisure and the extent and quality of the local youth service. The book has excellent maps and diagrams, and pages of useful statistics on all kinds of subjects. The numerous photographs are, for the most part, not so good, since many of them give the impression of being carefully posed. The book makes available an enormous amount of valuable material which has obviously been carefully collected and classified. Moreover, Mr. Reed is generally careful not to build more on the foundation of his data than it will bear. One fact which emerges is that, although youth leadership has become a profession, the vast majority of organizations are still led by voluntary service. This is emphatically a book which should be studied by all who are actively engaged in youth work as well as by those who have some part in shaping policies. Mr. Reed is to be congratulated on having given us a well written and clearly arranged book, but how could he fail to see the need for an index? The work will be much quoted and will serve many people as a reference book. The table of contents—good as it is—cannot take the place of an index, and one shudders to think of the exasperation of busy people hunting through the large and closely printed pages for references to particular subjects. Perhaps in a second edition, which will surely be called for, Mr. Reed will repair this omission. L. J. Tizard.

**Fundamentals of Psycho-analysis.** F. Alexander. Allen & Unwin. 16s.

**The Inner Experience of a Psycho-analyst.** T. Reik. Allen & Unwin. 21s

The authors of these two important books have long been leading psycho-analytical practitioners and writers. It is useful to review them together because of their contrast. Dr. Alexander leads a remarkable team in Chicago working on the possibilities of short-term therapy, since deep analysis is beyond the resources, both in time and money, of all but the few. He writes as the pure scientist and medical man. He set out what is known clearly and with no ambiguity. It would be difficult, even for those prejudiced against psycho-analysis, to read this book without admitting that here is a coherent body of knowledge which cannot be ignored. No better book exists for converting the medically and scientifically trained mind to the psycho-analytic approach to human nature.

For this reason it calls for critical study to determine the final adequacy of its point of view. Dr. Theodor Reik makes a quite different approach. He writes as an artist rather than as a scientist. He presents psycho-analysis almost as an art form in and through which the analyst expresses his own unconscious psychic life, thereby gaining insight into the unconscious of his patients. One can only know others by knowing oneself. Freud discovered in others the motives he first discerned in himself, revealing thereby the community of human beings in their basic emotional experiences. Dr. Reik's book 'moves', Dr. Alexander's 'instructs'.

Dr. Reik holds that psycho-analysis has two branches, one dealing with neurosis, sexual and somatic phenomena, and tending towards biology, the other with dreams, wit, motives, emotion and character, and tending towards

psychology. We might express this differently by saying that man can be treated as an organism or as a person, which brings us to a fundamental criticism of Dr. Alexander's book. For all its penetrating constructive criticism of particular points of Freud's theories, the adequacy of Freud's fundamentally biological type of theory is not questioned. Dr. Alexander remains a strictly orthodox Freudian with a psychology of 'impulses' as instinct-derivatives taking precedence over 'object-relationships', and an unquestioning acceptance of the pleasure-principle and Freud's hedonistic theory of motivation. All those significant activities over and above mere biological self-preservation, which constitute the real personal life of man, are explained as "non-utilitarian libidinous activities" due to "surplus energy", yet it is only here that psychology proper begins, and a true understanding of the personal life becomes possible.

Dr. Karen Horney (whom Alexander quotes) and the Klein school and Dr. Fairbairn (whose work he ignores) are already thinking in terms of the primacy of human and object-relationships over instinct and impulse. This re-orientation of psychodynamic theory involves radically different interpretations of such basic matters as the nature of the unconscious, the pleasure principle, the meaning of narcissism, etc, in the light of which some of Dr. Alexander's explanations begin to look outmoded. Thus his view of ambivalence, as due to the fact that the more you love others the more you take away from the love of self, seems quite gratuitous and unreal from the point of view of object-relationship theory.

Dr. Reik sets out to give, not a scientific theory, but the living reality of the psycho-analytic process as an experience of personal emotion and reaction. Theory he rightly treats as only a general guide. Of ready-made classifications he says: "It does not give us an insight into the complexities of a man or a woman. It lets us look only into his or her complexes. That may be very attractive to the formalizing minds of psychiatrists, but our interests, that of true psychologists, begins just where theirs end, beyond complexes and diagnoses, with the individual traits of a person". This comes closer to realities than biological theory can do. Dr. Reik says: "In our dreams we keep a blind date with an unknown self". If he were to add that in our dreams we also keep a blind date with forgottten, unknown persons with whom we had relationships in infancy, he would have arrived at a full object-relationships theory, and at Dr. Fairbairn's definition of psychopathology as the study of our relationships with internal objects, phantasied in the unconscious. H. J. S. GUNTRIP.

**Christian Belief.** *A Course of Open Lectures delivered in the University of Cambridge.* By ALEC R. VIDLER. S.C.M. 10s. 6d.

Within recent years there has been a spate of handbooks whose purpose has been to present Christianity to its "cultured despisers", or at least to those who for one reason or another find themselves unable to accept its claims. These books have varied in quality but most of them have been by writers who were clearly much better informed about the Christian faith than about the point of view and general approach of those to whom they wished to commend it. Here at last is the book we have been waiting for, written by a man who really succeeds in "sitting where they sit" whom he desires to win for the Faith. The modesty, candour and charm of Dr. Vidler's writing joined to an expert's knowledge of the profundities of the Christian Religion have produced a book that every Minister should read and commend.

**Reformed Dogmatics.** HEINRICH HEPPE. Foreword by KARL BARTH. Revised and Edited by ERNST BIZER. English Translation by G. T. THOMSON. Allen & Unwin. 50s.

**Instruction in Faith** (1537). JOHN CALVIN. Translated with a Historical Foreword and Critical and Explanatory Notes by PAUL T. FUHRMANN. Lutterworth Press. 7s. 6d.

In 1935 Ernst Bizer published a revised edition of Heinrich Heppe's *Reformierte Dogmatik*. Karl Barth's striking tribute to the value of Heppe's work will be endorsed by all workers in the field of Reformed theology who have used the book in the German original. This source book Professor G. T. Thomson of Edinburgh has now translated into English, and thus made available to a wider circle of readers. What is more, Professor Thomson has re-arranged the material. Heppe's plan was to expound each theological *locus* (with copious supporting quotations from the sources), and then to follow the expository chapter with an appendix of *Belegstellen*, i.e. still more copious extracts from these Reformed theologians. It is this lavish documentation that makes the book so valuable. But the continual turning of pages from the exposition to the appendix and back again was an inconvenience. Professor Thomson has removed it by throwing exposition and documentation into one. He has done more. He has Englished not only Heppe's German but the Latin of his quotations. The result is a book that no student of the Reformed theology has any excuse for neglecting. It is perhaps too much to hope that every theological student will buy it, although for such a sumptuous volume the price is by no means excessive, but it should be on the shelves of every theological library.

Heppe presents the long and brilliant line of Calvinistic theologians in all the super-subtlety of their logic. By contrast we now have an early work of John Calvin himself—*Instruction in Faith*—which he wrote at Farel's request to be a simple handbook of theology for the people of Geneva. It is in fact an epitome of the earliest draft of the great *Institutio*. But it has a value for us as representing Calvinism reduced to its simplest terms, or—it might be truer to say—the religious thought of Calvin before this was overlaid and in part distorted and obscured by Calvinism. The Editor is not claiming too much when he writes that "this early work represents the living faith of reformed Christianity in all its simplicity and grandeur". The book is well translated, with a good tutorial introduction and adequate annotations.

H. F. LOVELL COCKS.

**An Offering of Worship from India** (Livingstone Press, 4s. 6d.) is the outcome of a devotional experiment in Travancore, and Miss H. L. Hawkridge and Miss H. M. Fletcher deserve all praise for encouraging it and getting this much of it into print, and so well translated. We have thirteen meditations on Bible passages (three from Psalm 119, ten from the Gospels), following the pattern Adoration—Praise—Confession—Determination—Intercession—Petition—Affirmation, and they were actually worked out by students of the Bible School at Attungal. Their significance for us, and the justification of the title "An Offering", is that they may well be a means by which ministers and others may school people to renewed Bible study and prayer which arises naturally out of it. If the Forward Movement is to have depth this must be one aspect of it, and the book before us is timely. It is beautifully printed on good paper, and worthy of a stiff cover, but the L.M.S. has taken a risk in putting the price so low.

E. C. B.

# SHORTER NOTICES & DESCRIPTIVE LIST

*The Christian Doctrine of Grace,* by H. D. Gray (Independent Press, 8s. 6d.) will be of help to many ministers. It is controversial, in that its writing was provoked by the refusal of the R.C.s to marry a Protestant girl unless she promised to bring up her children as Roman Catholics. But it is not controversial in tone or spirit. Dr. Gray sets forth positively, with both insight and charity, his own understanding of grace, as opposed not only to Roman Catholic and Eastern Orthodox conceptions, but also to those of modern literalists. It is a valuable restatement of essential Protestantism. The first half of the book contains a competent and thoroughly readable review of the history of the teaching about help from Beyond as it appears in the non-Christian religions, in the Old and New Testaments, and as expounded by Christian teachers from the early Fathers down to the present day. To Dr. Gray the keywords for the understanding of grace are "personal" and "fatherliness". He shows how grace, understood through these ruling terms, meets the problems of sin, of freedom, of society, and of the Church. All readers of John Oman will recognize how much the author owes to that great teacher. It is no disparagement of Dr. Gray to say that he has here done good service in elucidating Oman, whose work some find difficult. The book can be heartily recommended.

*The Spirit of God,* by C. C. Martindale, S.J. (Sheed & Ward, 7s. 6d.). These fifteen short sermons are concerned with the spiritual world—its inhabitants and its invasions into this world. For Father Martindale an orthodox belief in the spiritual world means dogmatic confidence about such things as devils, angels, and the Virgin Mary's immaculate conception. It is interesting that he quotes with approval a reviewer's remark about Archbishop Temple that 'he typified the Church of England which of all the great Churches of Christendom shows the least awareness of the abysmal element of the Christian Faith'. Is that true of the C. of E., we wonder?

*Daybreak in Jamaica,* by F. Pilkington (Epworth Press, 10s. 6d.). Lord Olivier, one of Jamaica's best Governors, wrote: 'Officially unchartered and discouraged Christian missionary influence has been the most effectual agent in promoting the development of Jamaica into a civilized community'. This excellent book tells the story of that influence, as exercised by the patient work of Methodist missionaries. Though much of the history is sad reading, the writer's conclusions are hopeful and inspiring, and the book should be read by all who care about the future of that lovely British colony.

H. C. Carter.

In *The Beginning of the Gospel* (O.U.P., 6s. 6d., School Edition 5s.), Professor T. W. Manson has written Part I of *A Primer of Christianity*. Two further volumes by different writers are promised. The book consists of a new translation of *Mark* (and a few other *N.T.* passages) into modern English, with brief explanatory notes to the various sections into which the text is divided, preceded by a masterly short introduction on the Jewish hope and its fulfilment in the Gospel. The translation is important; in simple everyday colloquial language, it brings the Gospel down to earth. Anyone who is uncertain what Christianity is all about and how it began—and there are many such, both young and older, and this book is intended for them—will be in no doubt after reading this altogether admirable little volume.

A. J. B. Higgins.

*The Vitality of the Individual in the Thought of Ancient Israel*, by A. R. Johnson (University of Wales Press, 6s.). We welcome another monograph from Dr. Johnson. He describes it as 'the first of a series of monographs designed to elucidate the famous saying of Habakkuk (ii, 4b)' and 'as prolegomena to something like a Biblical Theology'. The author examines the well-known Hebrew words used in the Old Testament to denote aspects of human personality—nephesh, ruach, basar, lebh, *etc.*—and suggests that his idea of 'extensions of human personality' explains, better than Wheeler Robinson's 'diffusion of consciousness', the facts that in Hebrew thought physical organs have psychical and moral properties and yet man is a unity. It is interesting to see that Dr. Johnson definitely sides in this booklet with the increasing number of Old Testament scholars who no longer accept the Graf-Wellhausen theory of the development of religion in Israel. These monographs would be of much greater use with an index.

J. N. Schofield.

*Israel and the Ancient World*, by Daniel-Rops (Eyre & Spottiswoode, 16s.). This curious book is a translation from the French, and the author, presumably, is a Roman Catholic. It combines shrewd spiritual insight with a naïve attitude to the scriptural record. It has eight maps and diagrams, and a Table of Chronology. Nevertheless it is unsatisfactory. There are numerous misprints. The style is uneven. The Hebraist will not agree that "Benjamin" means "the son of righteousness", nor would he transliterate "Hear" as "Schema". The best part of the book is the closing chapter, entitled "The Inner Life of the Community". J. Wood.

*The First Epistle of Peter*, by C. E. B. Cranfield (S.C.M., 7s. 6d.), is heartily commended. Scholarly without being academic, it is a model of what expository preaching can be, sure in its grasp of the developing thought of the epistle and of its roots in the Gospel, and effective in its application to the present need. It abounds in quotable things, whether dealing with a difficult passage (*e.g.* iii. 18ff.), or elucidating a fundamental concept (hope, i. 3, holiness, i. 13, the end, iv. 7), or explanation of a word.

*The English New Testament*, by L. A. Weigle (Nelson, 6s.), is a survey of the difficulties which translators have encountered and therewith a statement of the principles underlying Bible translation. This gives the book authority as well as interest. Dean Weigle of Yale was chairman of the committee which produced the American Revised Standard Version in 1946.

*Sir Isaac Newton Theological Manuscripts*, selected and edited by Dr. H. McLachlan, formerly Principal of the Unitarian College, Manchester (Liverpool U.P., 7s. 6d.). Newton is best known as a mathematician, and in the matter of religious faith he has had to bear the reproach (Dr. McLachlan might say: renown!) of unorthodoxy. In spite of a deep interest in theology he published nothing, but left at his death in 1727 a large number of MSS. which have never been published and were not even submitted to proper examination until 1934, when the biography of Newton by Prof. More of Cincinnati appeared. The work before us for review is a selection of these MSS. with 25 pages of introduction. It is of academic rather than general interest. E. C. B.

In *John Dryden* (C.U.P., 7s. 6d.), being the Clark Lectures 1948-9, Professor David Nichol Smith discusses in turn Dryden's Verse and Criticism, his Plays, his Satires and Religious Poems, and his Translations, Odes and Fables. Perhaps because he cannot easily be separated from his age, Dryden has had fewer champions than any English poet of comparable

stature. These 90 lucid and sympathetic pages make clear our debt to Dryden, who provides, above all, "the stimulus which comes with the admiration of force, and ease, and inexhaustible vigour".

Anyone interested in the seventeenth century should read Miss M. M. Mahood's *Poetry and Humanism* (Cape, 16s.). The greatness of the religious poetry of this period can only be explained by the unique ability of Donne and his followers to reconcile humanism and religion, the new philosophy of the Renaissance with their traditional beliefs as Christians. The book contains an illuminating analysis of the 'Baroque' style, peculiar to the art of the seventeenth century.

First published in 1934, Mr. Alfred Noyes's essay in spiritual autobiography, *The Unknown God,* has been reissued (Sheed & Ward, 8s. 6d.) with an Epilogue, dated 1949, which relates the argument of the book to the post-war world. "Either", concludes the author, "we must rediscover those absolute values of which the only source and foundation is the Supreme Being, or we go down in universal ruin".

In spite of its title, Mr. Stephen Spender's *The Edge of Being* (Faber, 7s. 6d.), which contains 22 short and three longer poems, is refreshingly concrete and direct, and physical rather than metaphysical. Even when it was fashionable to confound art with propaganda Mr. Spender proved himself an authentic poet, and this latest selection of his poetry should maintain, if it does not increase, his reputation.

*For Your Tomorrow* (O.U.P., 7s. 6d.) is an anthology of poetry by young men from English public schools who fell in the last war. Inevitably the elegiac note predominates, but, with the exception of those by Sidney Keyes, the best of these very promising poems were not, or not obviously, inspired by war.

Many strange, sinister and entertaining tales, legends and ballads connected with Scottish witchcraft have been collected by Mr. Thomas Davidson in *Rowan Tree and Red Thread* (Oliver & Boyd, 16s.). This unusual anthology is preceded by an essay on the belief in, and the rites and ceremonies of, witches in Scotland, and is followed by references, a very necessary glossary, and an index. P. A. SPALDING.

Much common sense and a good deal of wisdom is to be found in the pages of M. L. Jacks's *Modern Trends in Education* (Andrew Melrose, 15s.). The author emphasizes that the prospects for education are not ultimately dependent on Government action, for only the pressure of an informed public opinion will make a government act rightly. There are informative chapters on the movements in education—and in the life of the nation itself—which are tending towards egalitarianism, mechanization and humanism. In the final chapter, the best in the book, Mr. Jacks faces the question whether there should be more freedom or more control. His demand is that more freedom should be given to the individual school and to the individual child within it. He sees the religion of a school as an expression of its real freedom and with great penetration declares that one of the most effective ways of preserving a school's freedom is that it should, whether publicly provided or not, possess a school chapel as its "first and central building". The book is not much influenced by the writings of the sociologists whose approach to the subject of education is likely to have an increasingly profound effect in the next few years. For the teachings of Ruth Benedict, Margaret Mead and the "sociological school" are already beginning to influence our younger educational psychologists in a remarkable way. W. R. NIBLETT.

*Methodism and the Education of the People, 1791-1851,* by H. F. Mathews (Epworth Press, 13s. 6d.); *Methodist Secondary Education,* by F. C. Pritchard (Epworth Press, 20s.). These two books together cover most of the history of Methodist schools, and they are both of them valuable results of research. Mr. Mathews is concerned with elementary education, and there is here a good deal of useful information to supplement the standard works of Smith, Birchenough and Adamson. Not the least interesting section is that dealing with schools in Wesleyan missions overseas. In this the Wesleyans followed the example of the British and Foreign Schools Society a generation earlier. Mr. Pritchard, in his earlier chapters, pays a due debt to the influence of the Dissenting Academies and their teachers, particularly Doddridge, on John Wesley in his foundation of Kingswood. The connection between evangelism and education was very clear in Wesley's mind. In the second half of the nineteenth century and the first half of the twentieth there was a considerable expansion of secondary schools, although Methodists made no such specific contribution to the theory and practice of teaching as was made by the Quakers and by the Woodard schools. It is very strange that when he comes to present times Mr. Pritchard has not a word to say about the most important influence of all, that of Dr. H. B. Workman. Other names are mentioned but not his.

A. Victor Murray.

*The English Mystics,* the subject of a book by Mr. Gerald Bullett (Michael Joseph, 12s. 6d.) is an inviting subject, but a dangerous one. When we see that after the usual medievals, the "mystics" brought together are George Fox, the metaphysical poets and the Cambridge Platonists, followed by Law, Blake and Wordsworth, our fears are aroused; and when we read the first chapter, "The Subject Defined", our fears are confirmed. Mr. Bullett is one of those who like a lowest common denominator, not to say a *Gleichschaltung.* That for Fox the light within was the light of Christ, while for Whichcote it was reason which was the "seed of deiform nature", matters not at all. That pantheist mystics seek identity with God, but Christian mystics only unity with Him, because they remain conscious of their own creatureliness and evil over against God's creatorhood and holiness does not matter either. "Every time we speak of God in third-personal terms, as 'he' or 'him', we speak the language of primitive mythology and perpetuate a crude fiction". 'God is love' "means, I suggest, not that God is a loving person, but that God and love are interchangeable terms". "We 'love God' whenever we recognize and respond to what is lovable in nature, art, or behaviour". For English mystics, *i.e.* for (mainly, anyway) Christian mystics or (rather) mystical Christians, this is not even a lowest common denominator, it is a travesty. The book is well written and well illustrated, and carries a Book Society recommendation.

Dr. Joseph Dalby's *Christian Mysticism and the Natural World* (Jas. Clarke, 7s. 6d.), the third volume in the series edited by Canon A. E. Baker as "Theology for Modern Men", provides a useful corrective. "Those Christian mystics who are allowed an entry into the charmed circle of Mr. Huxley and his friends would, if they could be asked, prefer to stay outside". Even Wordsworth "is not a Christian mystic". Dr. Dalby draws largely on St. John of the Cross, and, among English mystics, on the Lady Julian. As his title indicates, he is specially concerned with the mystics' attitude to the natural, and is at pains to bring out their acceptance of its goodness as created by God. He does not hide their asceticism, but says, fairly, "Saintliness in a sinful world is bound to be abnormal. . . . Desperate diseases need desperate

remedies". Though relatively slight, this is a helpful introduction to the main Christian mystics and their teaching. Its thought is careful and it is written clearly.

The Rev. A. W. Hopkinson, who has already written *About William Law,* has now edited *The Pocket William Law* (Latimer House, 6s.). It contains abridgments of three works by Law: his *Practical Treatise upon Christian Perfection; An Appeal to all that doubt,* as "the best short account of that body of tradition and authority which Law recognized"; and *The Spirit of Prayer,* "to exhibit the mystical strand in Law's religion".

In the fine series of studies of "The English Cathedrals" written by the Rev. G. H. Cook, and published by Phœnix House at 12s. 6d., two more volumes have appeared: *Portrait of Salisbury Cathedral,* "the only mediaeval church of the first rank in England that remains today as it was originally planned and conceived . . . built within a space of fifty years, in the very springtime of Gothic"; and *Portrait of Lincoln Cathedral,* which "continues the story of Early English Gothic and incidentally emphasises the immaturity of Salisbury". In both letterpress and the excellent photographs of architecture and sculpture these volumes preserve their predecessors' very high standard.

"Sixteenth century England affords a curious study in religiosity divorced from morality". This sets the tone for *The Reformation in England to 1558* (O.U.P., 5s.), a new volume in the "Home University Library", in which the Rev. T. M. Parker presents "the gospel according to Harry", *i.e.* Henry VIII, whom he compares to Hitler, and whose religion he describes as "very largely a cult of the main chance". "Sordid background of graft and intrigue" in politics there was, but there was also much that is more important in the way of religious principle. It is regrettable that this volume was not entrusted to someone in more sympathy with Protestantism than the Librarian of Pusey House can be expected to be.

Principal Hugh Watt of New College, Edinburgh, is a robust Protestant. In *John Knox in Controversy* (Nelson, 6s.) the Stone Lectures delivered at Princeton in 1949, he studies Knox's encounters with three champions of the old order: Ninian Winzet, who "stood almost alone" in "pleading for a reformation after the manner of" Trent; Quintin Kennedy, who used the description of Christ as a priest after the order of Melchizidek as evidence for the doctrine of the sacrifice of the Mass; and Queen Mary, in whom Knox kept "looking wistfully for signs of an emergent Deborah", "nor did he ever reduce Mary to tears". This is a readable book on a perennial subject, written with freshness and independence.

The latest addition to the popular "In the Steps" series published by Rich & Cowan is *In the Steps of John Bunyan: An Excursion into Puritan England* (15s.), by Miss Vera Brittain. It is a long book, over 400 pages, and Bunyan's story is told with all Miss Brittain's verve and chattiness. She has taken especial trouble to convey as much local colour as possible (including the advertisement for Dreft which she saw outside Bunhill Fields when she visited Bunyan's tomb), and a feature of her book is its 56 fine illustrations, mostly photographs. She includes the Quakers among the Independents and refers to their persecution by Laud, says "There was no essential difference between John Bunyan and George Fox", and calls Calamy "the eminent non-juror". At the same time, she makes good use of the Bunyan Meeting church book and of Agnes Beaumont's *Narrative,* and has seen Miss Godber's important article in the 1949 *Transactions* of the Congregational Historical Society.

Dr. Arnold Lloyd's *Quaker Social History, 1669-1738* (Longmans, 21s.), to which Professor H. G. Wood contributes a brief introduction, is a Cambridge Ph.D. thesis on "the vital part played by the Meeting for Sufferings in transforming the Quaker fellowship into a regular national body", and is a study of the growth of internal discipline rather than of social history in the wider sense. Dr. Lloyd has had access to a mass of manuscript material up and down the country, which enables him to offer revisions of earlier judgments and to make several fresh suggestions. Unfortunately the effect of checking several extracts both from these MSS. and from the printed material which he quotes is to have ever less confidence alike in his carefulness in copying his sources and in the use he makes of them. It is desirable that this book should not be accepted as the first-hand and reliable authority which it appears to be.

To English readers, Henri Bremond (1865-1933) is probably best known for his book on Newman translated in 1907 as *The Mystery of Newman*, and for his reading the burial service over George Tyrrell. His *magnum opus*, however, was his eleven-volume *Histoire littéraire du sentiment religieux en France* (1915-1932), of which an English translation was published by the S.P.C.K. Over a third of Mr. Henry Hogarth's *Henri Bremond: The Life and Work of a Devout Humanist* (S.P.C.K., 13s. 6d.) is devoted to a summary of this work, which "recalls to life a whole forgotten world of the French Church of the *grand siècle*". There is a good deal about Bremond's other writings, but relatively little about his life: of his later life particularly "we have no adequate record", only friends' "fascinating glimpses of a humanist scholar".

GEOFFREY F. NUTTALL.

In *Sons of Freedom* (R.E.P., 4s. 6d.), R. G. Martin recounts the story of our Free Churches for young church members and those who attend our church youth groups. He has done so with full realization that on historical questions modern young people demand honest and fair-minded answers. The book is in no sense a complete history, but it presents a series of colourfully-drawn pictures of the most important stages in the development of Free Church witness. Mr. Martin has made a sound selection for his purpose, and his book can be placed in the hands of any young person with confidence.

*The Limits and Divisions of European History* (Sheed & Ward, 10s. 6d.), by Dr. Oscar Halecki, a Polish professor in an American university, is a book of a very different type. It is a book by a professional historian for professional historians, or, more properly, a book on historiography for historiographers. Dr. Halecki is concerned with the misty borderland which unites historical studies with pure philosophy, and which is arousing so much contemporary interest, and the author freely acknowledges his debt to Arnold Toynbee and Christopher Dawson. His book is a study of European history as a whole, in which, he maintains, the individual histories of both Eastern and Western European nations are complementary and are the expression of a single geographical expression which we call "Europe". The author criticizes the traditional method of dividing European history into periods which are so often defined in the historical textbooks by arbitrarily-chosen dates. For example, he suggests that the idea of "Ancient" history abruptly ending with the year 476 A.D. and the immediate birth of "Medieval" history in 477 A.D., should give place to the conception of a gradual shift of emphasis from an era dominated by the Mediterranean countries to an era in which the European (an Englishman would say "Continental") countries became supreme. Similarly, the change from Medieval to Modern history should be considered less in terms of a definitive date (1648 and all that!) than as the

shift from Europeon (*i.e.* "Continental") leadership to the beginnings of what might be called the "Atlantic era". It is an interesting and significant thesis, although it cannot be described as easy reading. ROBERT S. PAUL.

The Warrack Lectures for 1949 appear with commendable promptitude, and in *The Ministry of the Word* (Nelson, 6s.) the Rev. R. E. McIntyre gives us yet another fine book on the work of the preacher. It magnifies our office; its advice is sound; it is full of riches. The three central lectures on the use of the O.T., the use of the N.T. and the use of Doctrine and Dogma are crammed full of matter—and of sermon suggestions.

No preacher of the Gospel will read Dr. G. J. Jeffrey's Warrack Lectures: *This Grace Wherein We Stand* (Hodder & Stoughton, 6s.), without emotion or profit. It takes the reader back to his own ambitions and ideals, and it throws a fierce light on his present state and practice. If a complaint were to be voiced, it would be that there is so much more about the preacher than about the actual technical job of preaching. We would not be without a word that is here. But *is* it so impossible to teach the plainest ABC of preparation and delivery? Many of us could tell of wasted effort and opportunity while we were painfully and slowly discovering what we could have been told. That said, let the riches that are here be commended. A reading of this book will send anyone back to his work with a new faith and a new persistence. The book is far too quotable for one to venture on quotation.

"Preaching should not merely be a statement, but a vivid demonstration which opens human eyes to new vistas of truth and service and which haunts the memory long after". So writes Dr. Arthur A. Cowan in the latest volume in "The Scholar As Preacher" series—*Bright is the Shaken Torch* (T. & T. Clark, 9s.). This is preaching of the Christian Gospel, full of living interest, with an abundance of illustration from contemporary life and literature and much felicitous quotation. One curious blemish on the book must be noted for correction: many proper names are misspelled so that we have the following odd forms, Montifiore, Bradly, Ghandi, Sebatier, Pegotty, Velazquez, *G.* B. S. Haldane, Allan Gardiner, Hillaire Belloc.

*These Thy Gods* (Longmans, 3s. 6d. paper and 6s. 6d. cloth) bears on its spine two names, W. Purcell and Arthur Wragg. Writer and artist have combined to produce a book which grips and worries the reader. Here is a devastating analysis of the modern mood and the modern mind combined with resolute conviction as to the only source of salvation. Ministers will find that they can put this book into the hands of the "under-forties" and be sure of it starting something. It uses a language which the present age itself uses and understands, and to study that alone is a necessary education for some of us.

Canon J. E. Fison of Rochester has given us a book of surprising freshness in *The Blessing of the Holy Spirit* (Longmans, 5s. 6d. paper and 8s. 6d. cloth). Justice cannot be done to its scope or its scholarship in a few lines. The book opens with a destructive analysis of the mere moralism and sentimentalism in which evangelical piety and catholic mysticism end—divorced. In contrast is the supernatural world of the Holy Spirit entered by way of the Cross in which both meet and are transcended. Then follows a section on the Biblical material, a hundred very valuable pages in which a close parallel is worked out between the development of the doctrine of the Holy Spirit in the *O.T.* and in the *N.T.* The climax and crown of the Biblical revelation of the Spirit is found in the Fourth Gospel. Two sharp chapters of warning lay bare the peril of dethroning the self-effacing Spirit and replacing Him with

Book, Ministry or Sacrament. The final portion of the book is an exposition of the meaning of that threefold blessing "to the sound of which we so constantly go forth from the church into the world" and of the way to it through Baptism, "not merely in a temporary rite of a moment, but also as a permanent principle of a life-time". Much of what is said here will be no news to Congregationalists: much will be anathema to some within the author's own communion. But, read under the guidance of that Spirit which is its subject, this book will bring light and power.

A new "Pelican", which no one who is interested in the present relations between science and religion can afford to miss, is Kenneth Walker's *Meaning and Purpose* (Penguin Books, 1s. 6d.). The fierce conflict, which died down to an uneasy truce, is now being replaced by a deeper understanding. This is shown by an examination of scientific theories held in the past 100 years and of the substitute religions which they have fathered, humanism, racialism and communism. Of particular interest is the critical re-examination of Darwinism.

In brief, the argument of *The Christian Perspective*, by E. T. Ramsdell (Abingdon-Cokesbury, $2.50), is this: What a man accepts as significant determines the perspective in which he sees all life and the meaning he finds in it. Faith in Christ, therefore, as the crucial fact in all human experience, gives us not only a way of life, but also *a way of looking at life*. "Jesus Christ is the basic datum for the Christian mind". And it is His Incarnation and His Cross which throw light upon creation, sin, grace, the Kingdom, and the destiny of man, all of which are treated with freshness and power. This book is rich in Biblical knowledge, theology, philosophy and psychology. But it is difficult to read, especially in the first chapters. An obscure phraseology and a portentous vocabulary (chasmal, neutralist, misologist, evaluational, solidaristic, freedomism!) should not be allowed to prevent anyone from persevering to the last two chapters on "Man and his Sin" and "The Cross". They will reward any reader.

Reading *The Valley of the Shadow*, by Bishop Hanns Lilje (S.C.M., 7s. 6d.), we join in the vast captivity that Nazi Germany became for free souls: we enter prison, enduring the full strain of solitude, silence, hunger: we face judges seeking a condemnation, undergo air attack, survive Nazi collapse and witness American liberation. But of far more importance than our sharing of events is that we are taken through the author's experience of that utter desolation which is a purging of the soul preparatory to a revelation of the all-sufficiency of Divine Grace. It is impertinence to praise this book, although as a piece of writing and of translation (by Miss O. Wyon, it is sufficient to say) it could hardly be bettered.

"Nicodemus", having given us *Midnight Hour* and *Treasures of Darkness*, now puts forth *Fore-Dawn* (Rockliff, 10s. 6d.). He is convinced that "the dying of the first Christian Age seems nearly done". He senses a new life at hand. This is a word of hope, felt but as yet with slight foundation. It is a word that will be heard by those who take up their Cross, for that, surely, is what the oft-quoted "accept, engage, suffer" means. Brilliant in its style, profound in its insights, taking an ever firmer hold of the persevering reader, this book is outstanding. Like its predecessor, *Midnight Hour*, in form it consists of extracts from the author's journal, some sixty "meditations upon meetings with life". The dominant theme is the quest of religious reality pursued by a man of independent outlook. This is "existentialism" as taught by one to whom "Nicodemus" clearly owes much, Kierkegaard.

J. WILDING.

*Playing a Church Organ,* by Marmaduke P. Conway (Latimer House, 7s. 6d.). This book should go straight into the hands of our organists and will do no harm if it is also read by our ministers. Its title does it less than justice, for it contains much information about the history, the mechanics, and the proper installation of organs. The most important things in an excellent book are (1) the advice on choosing specifications, which should be borne in mind by all those who are thinking of putting in new instruments (ch. 3), (2) the appendices of anthems and voluntaries for the church's year, which are full and in admirable taste, and (3) the remark (page 59) that organists should cultivate an adequate pianoforte-technique.

ERIK ROUTLEY.

*The Church and Music,* by Erik Routley (Duckworth, 9s.). As both minister and musician, the author is unusually well equipped to deal with a subject which may be summarized as "the story of Christian thought about music"; and he has produced a work which relates the history of the Church, music, and social life in a new and fascinating way. I would not entirely agree with his wholehearted condemnation of Victorian hymn-tunes and of composers such as Dykes and Stainer; nor with the statement that Victorian "hymns were made not to sing but for the people to listen to choirboys singing"—for the great success of these tunes lay almost entirely in their complete 'singableness' for the congregation. But over-enthusiastic statements such as these and one or two musical slips (pp. 96 and 175) do not greatly affect his historical accuracy and the truth of his musical judgments.

ERIC H. THIMAN.

*The Church—a symposium of principles and practice,* edited by J. B. Watson (Pickering & Inglis, 10s. 6d.). This volume of essays, by a group of Brethren writers, covers the whole range of Church-life on the assumption that a divinely-ordained ecclesiastical pattern is discoverable from Holy Scripture. There is much here with which Congregationalists would have no quarrel: John Owen has said a great deal of it before! But are we to assume that the Holy Spirit has given God's people no guidance about Church Order and Worship since the closing of the Canon? And what makes a Church Order scriptural: that it can be verified by chapter and verse, or that it is according to the Gospel? This is an interesting and devout book, reflecting deep concern for the Church; but it is hard to think that we derive from it much guidance as to the right ordering of Christ's Church today.

*The Church of England in the Twentieth Century,* Vol. II, by Roger Lloyd (S.P.C.K., 18s. 6d.). The first volume of this historical survey appeared about three years ago: it was concerned with the period 1900-18; and now the study is completed by a record of the years 1919-39. It is a fascinating and well-written story, in which are discussed such varied topics as the influence of Sir Edwyn Hoskyns and William Temple, the rise and importance of the Bible Reading Fellowship, the Church and Housing, not forgetting Basil Jellicoe, the place of the Cathedrals in Anglican life, the work of the clergy in a changing scene, the search for Christian unity (Lambeth and Malines), the Parish Communion—and so on. Anyone who wants to understand the Anglican Communion "from the inside" cannot afford to miss this book; and a Free Churchman is left wishing that someone would attempt a similar study of Free Church life for the same period: should we be happy about the comparison which could then be made?

JOHN HUXTABLE.

*A Life of John Keats,* by Miss D. Hewlett (Hurst & Blackett, 25s.), is an enlarged edition of the work first published in 1938. A new portrait, some fresh details of the poet's family affairs, and a certain revision justify this new printing. The story is clearly and simply told. Keats comes alive, Fanny Brawne is no mere lay figure, and the circle of friends, Lamb, Coleridge, Shelley, Leigh Hunt and the rest are real people. The trouble is, of course, that the life of Keats was not intrinsically interesting, and not even Miss Hewlett can make it seem so. But the miracle of the poetry is so exquisite, and here is the man who wrote it, this is the girl who loved him and these were his friends. Who reads Keats—and who does not?—must needs read about him. This then is the very book. There are 21 illustrations and an index.

*I Was a Parson,* by Mr. D. Watson (Gollancz, 8s. 6d.), is a book one reads with mingled sympathy and exasperation. It is the "Spiritual biography" of a young man who was a misfit in school and almost everywhere else he has found himself. Beginning as an Anglican, he tells us he began to read the Bible for himself, and by himself became a Fundamentalist and joined the Plymouth Brethren. Another change of outlook took him back into the Anglican Church and to offer himself as a candidate for ordination. He has now resigned his orders. He writes with evident sincerity, but his faith in his own judgment survives too many disasters. His conclusions are as naïve as they are confident. After taking a degree in a non-resident University, his theological training was limited to four terms, during which he was required to study Biblical criticism and philosophy. That he left college as ill-equipped for the work of the ministry as for writing a book about it is distressingly evident.

*Challenge of Conscience,* by Mr. D. Hayes (Allen & Unwin, 15s.), sets out in meticulous detail the history of the conscientious objection movement—for it became nothing less—in the years preceding and during the second world war. The author in his preface confesses to some difficulty in finishing the book. It is a difficulty many of his readers will share. But those who want the detailed story, supported by statistical appendices and a full index of a manifestation of an aspect of the British character in the greatest crisis of our history will find it here. Fortunately these young anarchists were too few in number to matter. There is no sign in this book of any concern about the problem of the relations between the individual and the State nor any apprehension of where the real enemies of freedom are to be found.

Twelve of the fourteen papers which constitute *This Perverse Generation,* by Mr. P. Michaels (Sheed & Ward, 7s. 6d.), are reprinted from the R.C. publication, *The Torch.* The non-Catholic reader will find something to approve and much to irritate. Mr. Michaels has a profound nostalgia for the Middle Ages with its ignorance, poverty, disease and cruelty. Birth control and mass production, against which Mr. Michaels inveighs in unmeasured terms, are new techniques not without danger, but preferable to infanticide and serfdom. The only reason for reading this book is that one half of the Church ought to know how the other half lives.

*A Free Man's Faith,* by Dr. D. Luther Evans (O.U.P., 18s.) is concerned with four questions—is a man a free, creative spiritual being: is ethical idealism anything more than enlightened self-interest: is the notion of a just and peaceful social order a vain fancy: is the world in its ultimate nature the expression of rational and benevolent purpose? In examining and answering these questions, Dr. Evans says many helpful things. He accepts the revelation of God in Jesus Christ and knows the place of prayer in the religious life. If he seems to the present reviewer to take his fences too easily it is because

for him faith and reason are always complementary and never contradictory. He discusses prayer, for example, only as supplication, as a way of attaining what we know we want. But Jesus in Gethsemane, which Dr. Evans treats of at some length, not only pleaded that the cup of his agony might be removed, but was enabled to say "Nevertheless not my will but Thine be done". These heights and depths are largely left unexplored. In the third section of the book the author makes the interesting suggestion that a United Religions Organization would be an example and a guide to U.N.O.; but he makes it sound too easy. In spite of devaluation the price is high. J. M. P.

## LECTURES, ADDRESSES, ETC.

The 1950 Swarthmore Lecture, *Justice and the Law of Love* (Allen & Unwin, 5s. & 3s. 6d.), by Dr. Konrad Braun, is not easy to read or to follow, but the thought of a Quaker who has a German background and a legal training is sufficiently 'different' to be worth attention. He thinks it possible to speak of justice "as a pre-condition of love" and to say, "For love's sake justice must be enforced. But justice is never enough".

In *Reason in Religion* (Lindsey Press, 1s. 6d.), the 1950 Essex Hall Lecture, the Dean of St. Paul's relates and distinguishes "two activities of the spirit of man which aim at synthesis on a comprehensive scale—philosophy and religion".

In the tenth Walker Trust Lecture on Leadership, Sir Richard Livingstone illustrates *Leadership in Education* (O.U.P., 2s. 6d.) from Arnold and Thring in school, Jowett and Green in university education.

The thought of Sir Ernest Barker in the fourth Ramsay Muir Memorial Lecture ranges round *Change and Continuity* (Gollancz, 6d.) in family life, the arts, and politics.

Professor Norman Sykes continues his studies of the earlier relations of the Church of England with Continental Churches in his Albrecht Stumpff Memorial Lecture, *Daniel Ernst Jablonski and the Church of England* (S.P.C.K., 2s.). Jablonski had a scheme for uniting Lutherans and Reformed on a basis of episcopacy, and sought assistance from prominent Anglicans.

Sir H. I. Bell's *Presidential Address* to the British Academy (Cumberlege, 2s. 6d.) expresses regret that "the Academy is not fulfilling as fully as it should the functions which it exists to perform".

The core of Prof. R. H. Tawney's *Social History and Literature* (C.U.P., 2s. 6d.), the seventh National Book League Lecture, is an appreciation of "the enthusiastic, high-spirited zest, enchanted with the world and not at odds with itself" of the Elizabethan age. GEOFFREY F. NUTTALL.

This year's Ainslie Lecture at St. Martin-in-the-Field was given by Prof. Jn. Baillie on *The Human Situation* (Longmans, 2s. 6d.). It is an exposure of naturalism, particularly its recent advocacy by Russell, Comfort and Sartre.

Archbishop Brilioth's three lectures on *Landmarks in the History of Preaching* (S.P.C.K., 2s. 6d.) are more than the title promises, for they give an exposition of the three elements in the Christian sermon: the liturgical, or the setting in worship, the expository or Biblical, and the prophetic.

In *The Authority of the Bible* (the Joseph Smith Memorial Lecture for 1949, now published by Overdale College, 1s. 3d.), Prof. Rowley argues that the Bible's authority is not its own alleged inerrancy, nor the Church's guarantee of it, but the objective acts of God to which it testifies. E. C. B.

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*Book List 1950* (published by the Society for Old Testament Study. Obtainable from the Rev. G. Henton Davies, 3 The Dell, Westbury-on-Trym, Bristol, 4s. 6d.). This annual book list offers short reviews of a considerable number of recent works connected with Old Testament Studies. Among many more technical works, a number are listed as suitable for school libraries and would prove valuable to any who are concerned with the teaching of the Bible. While the list is in general more valuable to the specialist, such indications as are here found of contemporary works are useful to anyone who is anxious to follow up a particular line of Biblical thought.
PETER R. ACKROYD.

Those concerned for Religious Education should not miss *Church and Film*, edited by Colin Beale for the British Churches Film Council, and beautifully produced by the Religious Education Press. It costs 1s. and appears bi-monthly. Apart from articles there are brief reviews of new films and filmstrips. Why is this Film Council not supported by the Congregational Churches? The R.E. Press also produces *Film Strip Guide 1950* (6d., ed. E. Hayes), which we hope will appear regularly.

## NEW EDITIONS

We heartily welcome a cheap reprint at 5s. from Independent Press of Dr. Gossip's *In the Secret Place of the Most High.* Dr. Gossip has a fine sympathy for those who cannot rise above the lower levels of prayer.

*Christianity and Social Order,* from the S.C.M. at 6s., is the third edition in more permanent form of Archbishop Temple's 1942 Penguin, beautifully produced on excellent paper.

*The Faith of the Roman Church,* by C. C. Martindale, is the third edition (Sheed & Ward, 7s. 6d.) of a book originally published in 1927. Father Martindale caricatures Protestantism as based on mere impressions and asserts that the Protestant view of the intrinsic authority of the Bible is a doctrine of mere "inspiringness".

The new edition by Faber at 15s. of Charles Williams's *The Descent of the Dove* deserves attention. It is a sort of meditation on Church History down to the present time. There is scholarship and insight here, but also pages which suggest juggling with words rather than interpretation of the real issues.

Stephen Gwynn has made a new selection of Tennyson for *The World's Classics* (O.U.P., 4s.) and explained his principles of selection in an Introduction.

E. C. B.

## SMALL BOOKS

*Put in your Hand,* by John Wilding (Lutterworth Press, 5s.). These talks to children are excellently written and full of good ideas which may be used as the material of the reader's own talks or in the form presented by the author. There is nothing herein which could not be used. The moral purpose of each talk is well developed. C. J. Buckingham.

There is an agreeable freshness about the tales for children, *The King who polished His Crown* (Independent Press, 2s.), by C. J. Buckingham, and the moral each contains is clearly but quietly stated. Hugh R. Dolphin.

*Freedom and Discipline,* by T. R. Milford (S.C.M., 1s. 6d.), is a reprint of four talks broadcast in March 1950.

*Let's Make a Map* (Independent Press, 2s. 6d.) is a book of talks to children by E. C. D. Stanford. It is different and it deserves special commendation. Not only is the matter sound and useful, but the method employed could be adapted in endless ways.

The Rev. G. T. Bellhouse, of St. Andrew's Presbyterian Church, Eastbourne, gives us a fine volume of sermons, *Immortal Longings* (Epworth Press, 6s.). In its freshness, scope and human understanding this preaching reminds one of Fosdick.

W. J. May knows his special line and sticks to it. *Stories of Bible Women* (Independent Press, 6s.) consists of 24 chapters, in the writing of which imagination has played a considerable part. The reading of such a book will make the Bible itself more vivid.

From the S.P.C.K. comes a slim pamphlet entitled *Twenty Answers,* by D. S. Wallace-Hadrill (1s. 3d.). It is well described by the sub-title, "A Pocket Armoury for Christians". Cordially recommended to Discussion Groups and places where they argue.

Yet another book on the Beatitudes! *The Higher Happiness,* by R. W. Sockman (Abingdon-Cokesbury, $2), is obviously sermonic material, abounding in illustration and not unduly profound. No doubt others, besides ministers in search of sermons, do read this kind of book, but more probably in America than in Britain.

To open a *third* volume in the series "Asking Them Questions" (O.U.P., 7s. 6d.), edited by Rev. R. Selby Wright, and to find it the best of the series, sounds almost too good to be true. Yet so it is. Only two of the team who contributed to the first volume are here in the third, but the captain remains unchanged with his ability to get the best out of his men. In his modesty Mr. Selby Wright has contributed no more than the Preface, but those six pages are a worthy introduction to what is to come. There is only one thing to do with this book, and that is to buy it and to keep it handy with its two predecessors. J. W.

Dr. R. S. K. Seeley, of Trinity College, Toronto, has many timely things to say in *The Function of the University* (O.U.P., 6s.). In a world of technics a university exists to give more than vocational training. Its task is to teach men how to live, and at the present time in particular to "provide an antidote to fear".

*Your Body and How it Works,* by F. R. Elwell (C.U.P., 5s.) is much to be commended. Though arranged as a textbook for 14-year-olds, it can confidently be given to the teen-age to read for themselves.

P. Wragge: *The Young Citizen's Social History of Britain* (Longmans, n.p.). "The past rightly understood is no mere past", said Eucken. Not all history books make you feel that, but this one does. E. C. B.

# PERIODICAL PUBLICATIONS

*Hibbert Journal* (July). A good number with articles on "The Mystery of the Family Bond" by M. Gabriel Marcel, "American Optimism and the Problem of the Good" by Prof. J. A. C. Fagginer Auer, and "World Conscience and the Hydrogen Bomb" by the Editor. Principal Vincent Taylor vigorously reviews Loisy's *Origins of the New Testament;* Prof. J. Macleod contributes an estimate of "John Oman, as Theologian". The Bach bicentenary is marked by Dr. Valentine's "Schweitzer on Bach".

*London Quarterly and Holborn Review* (April and July). Dean Matthews' "The Significance of Christ through the Ages" (first part) and Prof. J. A. Findlay's "The Agape and Eucharist in the New Testament" are outstanding. Among literary articles are "Wordsworth after a Hundred Years", "A. E. Housman: His Outlook and Art", and "The Modern Hamlet".

*International Review of Missions* (July). Dr. Norman Goodall calls attention to a new series of studies—"The Missionary Obligation of the Church"—upon which the I.M.C. has embarked. Pasteur A. L. Berthoud poses the question "Church or Mission?" and argues that the implied division is essentially false. Otherwise, this is largely an African number.

*Expository Times* (May, June and July). Prof. H. L. Stewart has a critical article on "Sören Kierkegaard as Major Prophet of the XIXth Century"; he thinks that the revival of the philosophic challenge is both a stimulant and a risk. Writing in the series, "Living Issues in Biblical Scholarship", Prof. C. R. North deals with "The Place of Oral Tradition in the Growth of the Old Testament".

*Church Quarterly Review* (April-June). R. H. Daubney has a long and sympathetic article entitled "A Preface to Paul Tillich", "primarily a religious philosopher". H. Miles Brown writes enthusiastically on "The High Church Tradition in Cornwall, 1662-1831". Other contributions include "The Metaphysics of F. H. Bradley" and "A Religious Approach to Nature".

*Modern Churchman* (June). The Dean of St. Paul's pleads for the legalization of "Voluntary Euthanasia"; J. A. Bramley writes on "The Mysticism of Emily Brontë". J. Rowland gives an account of "A Layman's Reading". K. Henderson is thought-provoking in "The Immaturity of English-Speaking Democracy".

*Presbyterian World* (June). Dr. John Mackay discusses "Ecumenical Presbyterianism" and J. M. Ross tackles "The Reform of Presbyterian Worship".

*Friends' Quarterly* (July). H. E. Collier describes "Some Quaker Characters—the Paytons of Dudley, 1660-1794". L. Hugh Doncaster explains the "Convictions Underlying Friends' Overseas Service", and Edith R. Solenberger tells how "American Friends Face the Problem of Segregation".

*Religion in Education* (Summer). Geraint Ll. Jones has a note on "The Use of the Scripture Syllabus", and R. E. Davies writes on "The Second Coming".

*Baptist Quarterly* (April-July). E. A. Payne describes the Diaries and the Necrologies of John Dyer, the first full-time secretary of the B.M.S. John Huxtable discusses Authority; developing the thesis that Christ is the primary authority, Bible, Church and conscience "secondary" authorities. The founder of Rhode Island, Roger Williams, is the subject of an interesting article by J. A. Moore.

*Review of Religion* (May). The primary article—"An Interpretation of Eastern European Mentality"—is by Prof. Endre Ivanka. Prof. J. A. Martin, Jr., deals with "The Rôle of Christianity in the Meeting of East and West". Sixty pages of reviews.

*Review and Expositor* (April). In "The Rôle of the Church in the Conservation of Youth," Dr. H. H. Barnette tackles the problems of juvenile delinquency. His article can be usefully read in conjunction with Prof. G. T. Kalif's "Pastoral Use of Community Resources". Dr. Belden writes on "Vital Values of the Cross".

*Yale Review* (Summer). Most of the major problems of our day are handled: "How Stable is the American Economy?", "After the British Election", "Piercing the Iron Curtain", and "Greece: Our Problem and Our Opportunity".

H. Cunliffe Jones.

*Harvard Theological Review* (April). The main articles are "The Disputation of Barcelona (1263)" by Cecil Roth and—of more general interest—"Neo-Orthodoxy and Biblical Research" by J. H. Otwell. The shorter articles include a study of *John* 13 by the late W. L. Knox.

The first number of *The Journal of Ecclesiastical History,* with 124 well-filled pages, was published by Faber in April. It is to appear twice a year. The articles are specialist and all periods of Church History will be covered. We note with satisfaction that Dr. G. F. Nuttall is a member of the advisory committee. E. C. B.